Diary - May 14, 1848

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G.H. Bowen.
Diary of Rev. George H. Bowen. v. 1

May 14/1848. May God save me from ever entertaining slight views of the work of preaching the gospel. May I ever consider that it is a most solemn and interesting business, deserving in every instance of all the preparation and all the prayer we can give to it. God deliver me from ever at any time going about it, as though it were a job to be fulfilled, a task occurring in the appointed routine. May I never think it an insignificant matter, because a few poor blind heathen constitute the audience. There are those who make great preparation to preach before an English audience, and enter upon it with solicitude, if not with trembling, who the same day will preach the Gospel to the heathen, if preaching it can be called, in a way that shows they have made no preparation, and take but the feeblest interest in it. In the first instance reputation is concerned, in the second it is not. The tendency must be this way constituted as man, constant augmentations of spiritual life are necessary, in order to take at all times and under all circumstances that deep interest in the preaching of the gospel without which it becomes a mockery, and an abomination to God. He that makes distinctions in his audiences, regarding one as of consequence & another as unimportant does not yet know the gospel he preaches. The gospel is not fairly preached till the preacher sees before him perishing souls, - has some deep heart-felt realization of what the word "preaching" means, sees before him Jesus Christ on His cross, and has some heart union with His dying Saviour in his desire to save. There is but one way of fully avoiding guilt in connection with preaching - namely, on every occasion to do with one's might what is given to be done. Like Baxter to preach as a dying man to dying men. To feel that whoever may make up the audience, the occasion is worthy of the highest possible consecration. Herein have I hitherto failed. But it is not failure, it is sin. I have never but have a

proper sense of the greatness of the work I am going about, and have never thrown my whole soul into it. I have continually dishonoured Christ by going about it very much as though it was a matter of my own originating. I think that perhaps I am full as willing to make great efforts in preaching to the heathen, as in preaching to Europeans, perhaps more ready. May it continue so. May the Saviour teach me the value of every heathen soul, and may I feel, that there would be nothing disproportionate or amazing, even if I should tear myself to pieces in the effort to save one soul, And that effort too in vain. God teach me, God guide me in a plain path. Oh thou whose grace has so abounded towards me any my father's house, who hast in so many ways made known that thine eye is upon me in expectation, who hast strengthened me with exceeding great promises, who hast revealed thyself to me on the cross, with whose heart my own has at times beat in feeble pulsations of sympathy, Oh Jesus, strengthen me with might by thy Spirit in the inner man. Help me to do with might what my hand findeth to do. Help me to remember continually, that my business in life is ~~continually~~ simply to do always those things which please thee; and that I please thee by the amount of faith manifested in love and effort, in the common duties of each day. Oh blessed Saviour, let my hope be lively in thee. Let me go about each work believing thou art nigh that thou art ready, that three months are not necessary for thy spiritual harvest. I was reading last Mr Nibit's journal. His preaching appears to have been admirable. Both in making earnest aggressions upon their false systems, and in preaching the gospel, he appears to have been faithful. Many do but one half the work, - namely either they constantly & exclusively assail the Hindu religion, though there are few I expect,

this work being altogether the most trying: others exclusively preach the Gospel, saying nothing about the peculiar views of their hearers. But Mr Nubit appears to have been a more accomplished workman & soldier, and justly blended the exposure of error with the exhibition of truth. But I have this to remark that he seems in all his tours to have gone from city to city, and from village to village without expecting the presence of God in the conversion of sinners. He came into a village stayed a day or two, preached here & there in it as he had opportunity, and then went away without apparently feeling any astonishment at the non appearance of results. His stay in a place does not appear to have been regulated by the depth of interest shown in his preaching; but by pre. arrangement or personal convenience. In a word he appears to have gone forth not with an all-abiding purpose to fish souls by the grace of God; but to do a certain amount of preaching with reference to future results, if it should please God. The immediate grace of God seems to have been put out of the question. The journal begins "We passed Pankat, the first station occupied by the Scottish Missionary Society of India. One of the missionaries' house is still standing. The towns & villages in which the Miss^y had often preached the everlasting gospel presented themselves to our view on both sides of the river. We could not look upon the whole but with mournful interest. Many whose dwellings we beheld no doubt know a name they formerly knew not, and a few have an imperfect acquaintance with the doctrines with which that name stands connected; but where among them all shall we discover one trace of moral influence in effect?" Paul's short residences in towns and villages soon disclosed themselves in abundant

spiritual fruit in the most decided or permanent character. Our more protracted residences leave behind them no such blessed indications. And why? Because the Spirit is not poured out from on high. The question arises shall it be that I too will go & occupy some field & thus wear out the year in preaching the gospel, & after I am gone, a similar desolation be witnessed. God Almighty forbid. Jesus our leader & Commander forbid. He that caused Paul always to triumph through Christ Jesus, and to make manifest the savour of his knowledge in every place, forbid. Nevertheless it was very much so on board the Loodiana. For 5 & 6 months I make known the Gospel and with what results? And unless I have a baptism that I have never had, it must be so henceforth. I do believe that we are not straitened in God, but in ourselves. O may the Saviour have exceeding pity upon this people, & fill me with the Holy Ghost that rivers of living water may flow out among them.

Miracles seem to be unspeakably desirable at times among the heathen. They ask for them. They cannot be profited by our book on the Evidences, which suppose knowledge that they possess not. But the Saviour has said "Whatsoever ye shall ask in my name I shall do it." This promise is addressed to all believers. Now if we could show the heathen that we actually obtain what we ask, I think that a deep impression would be made upon them. I pray with the servants every day. I might do it as I have done for a year, without any deep impression being made on their minds. I tremble at the thought of going on to offer prayer in this way,- I mean unfulfilled prayer. Each prayer supposes that the preceding one has not been answered & implies that no astonishment or humiliation is felt on account of it. I prayed as though it were a mat-

Varnanu Puran.

Mahisha Asoora was rendered invulnerable by a boon of Shiva; yet was slain by Durga, Whig then sick for immortality from Shiva.

Saing Puran. Formerly a female Asoora named Warooka had through devotion obtained such power that she consumed like fire the gods & Brahmans. The greatest reward the Hindu gods bestow is the power to do mischief.

Shiva also appeared as an infant in a cemetery surrounded by ghosts, & on beholding him Kali took him up, & caressing him gave him her breast. He sucked the nectarous fluid; but becoming angry, in order to divert & pacify him, Kali clasping him to her breast, danced with her attendant goblins & demons amongst the dead until he was pleased & delighted; while Vishnu, Brahm, Indra and all the gods, bowing themselves, praised with laudatory strains the god of gods, Parwati & Kali.

Skandu Puran. Where flesh is, how can there be devotion to Shiva! Where spirituos liquors are, how can there be the worship of Shiva! Shunkar stands far off from those who are addicted to flesh & spirituous liquors. And Vans Kennedy says that in the 18 poorans there are no sacrifices enjoined, and nothing inconsistant with the Veds. Yet immediately he quotes from the Garuna Puran, this command of Vishnu "On the 9th of each half month invoke Durga with these words" Protect me oh Durga, accept these various offerings of flesh & my prayers.

Those then tha + worship Durga or Kali, who is no other than Parwati cannot have the favour of Shiva. In the Mar-Randaya, it is specially enjoined that she be worshipped with blood flesh & spirituous liquors. Durga is described as sooty black, with large eyes, terrible tusks, slender

waist, large mouth, tremendous tongue, a neckla ss of skuls of human heads & serpent heads. Those that worship her truly are promised identification with her. What more fearful doom does our Bible denounce.

Skandu. Superior to all learning is the difficultly-obtained invocation, named Gayatri preceded by the mystic syllable. Nothing in the Veds is more excellent than the Gayatri; repeating it a man is saved. By the power of it, the Kshatriya Mishwivinitra, created a new world. What is then that cannot be effected by the Gayatri? For the G. is Vishnu Brahm Siva and all the then Veds. The Gayatri is simply this "Om Bhur Bhuwah Swah Tat, let us meditate on the excellence of the Sun, if the god Bhaya, may be excite one understanding; one praise be to Soorya, the flame of heaven."

Brahma Puran. "The Sun," said Brahma, "is the root of the three worlds, & from him proceeded the universe, Suras, Asoorai, Rudra, Vishnu, Brahma, Indra, & all the dwellers in heaven."

"The five deities held principally reverend by the Hindus all Vishnu, Shiva, Deur, Soorya & Ganisha." The last is a derivation not an original god, & his legends attesting his divine power occur in the 18 pooranas."

Shiva had said that all who worshipped at his temple in Somanath should go to heaven. In consequence heaven became crowded with all the rabble & wicked men of the earth. The Gods made a great complaint. "The immortal & holy sages observing that whether the actions which they or others commenced were good or bad, no difficulty occurred in accomplishing these, consulted together respecting the means of opposing obstacles to the commission of bad actions." For these two reasons in these two pooranas Gunesh or Gunpatti were created. He was to put obstacles in the way of men in going to Somanath.

May 25/48. The Hindoo doctrine of transmigration is a more important one than I had supposed. This ~~dee~~ idea is deeply & solidly rooted in their minds, and deprive much of what we say of its power to affect the m. I must learn to controvert this doctrine. It is one that favours sin & sinners greatly, & for this reason was made and propagated. Every man's spirit has been in the world from the beginning, and will be till the time of emancipation. To be in this world is no punishment to sinners. They love the world. They love every kind of life in this world better than forsaking sin. If they they understand by hell, being born into this world as an inferior creature, they will be but little affected by our arguments. It is of primary importance to show that they are now in the world for the first and last time; that they are hastening to the bar of God; and that there a final irrevocable sentence will be pronounced. One argument pretty level to their powers of apprehension I think is this. What is the good of many births? What is gained by such an arrangement? Does the man become any the less a sinner by perpetually returning into a sinful world. He does not bring to one existence the experience of the previous, but every time he dies, all his acquisitions are annihilated, and his spirit reduced to pristine ignorance. So there is nothing whatever gained. The world is just as sinful, as thousands of years ago - perhaps more so. Dwell upon the labor & suffering from which knowledge is acquired. How slowly accumulated. The lessons of wisdom how dear they cost us. The knowledge of God. The powers of memory, reasoning etc — all to be blotted out in a moment. The material world stands: but of the intellectual there is an enormous destruction going on. — Again. destroy the character & you destroy the man. Upon receiving a new birth, the

individual loses his character, and begins existence a new creature. That which constitutes the man, all that goes to make up his character & individualize him, is gone. It in fact amounts to annihilation. When there is no memory how can there be any connecting bond? Again there is nothing of reward & punishment in these allotments, because the individual has no recollection of his previous offences, of his trials, of his sentence. He knows nothing of all this. There must be no recollection of offence in order to salutary punishment. My pundit objected the other day that our view required that God should be continually engaged in the work of creating. But God was free, "he had not upon him the burden of this world." I answered that all such sentiments spring out of their contracted notions of the greatness of God. Nothing could be a burden to him. The fact of omnipotence made it certain that all things were infinitely easy to God. He could conduct the whole universe, as easily as I could move my pen on paper. There was infinite calm & infinite rest in the soul of God at the same time that he was presiding over all the parts of the universe. Finite beings might be tasked. An infinite being could not be tasked. Perhaps the sun might be used as an example — who shines without an effort — yet by his shining gives life to beings & worlds. It is an idea altogether derogatory & injurious that God could be burdened by upholding the universe. He upholds it by the simple word of his power. He said "Let there be light," and there was light. As easily as we can say "be a," can he create all the souls of a generation. This argument appeared to produce some impression upon Sankaranand's mind, a very unusual thing.

In regard to this, it may be well to show that the work of upholding is the work of creation. Dogs can no more sustain themselves than they can create themselves.

In every point of space is infinite power of wisdom. So that there is the same power to take care of the least point of space and every point in space, that there is in the universe itself. So that it is no more to uphold the universe than to uphold an ant.

If Brahma is nirgoon, unperceptible, why pray to him you profess that in worshipping idols you are surely worshipping the one Supreme God. – Why do it? He heeds not.

May 30. Again a warm discussion this morning with Saccaram, concerning the nirgoon deity. The true God, he says Brahm created nothing; Brahma created the universe. I told him that there was no difference between them and the atheist. The man who denied the existence of God did no greater outrage to God, than he who denied him all qualities. God's glory was in His qualities: and it was the excess of blasphemy to rob him of these:- Among other things he said that apart from the body our minds would be inactive; only in connection with the body could they know anything or do anything. That we were all to perish because we had all been created. Whatever was created must come to an end. I told him I could not die. Because Christ lived I should live; my body would have me, but my soul would live as long as God. He said Brahma and the others were creatures- would live a hundred divine years & then perish.

He said yesterday in support of the axiom, as your faith so your God, that if a man put faith in Satan, then God as Satan would satisfy him.

I found myself embarassed by the double sense, of to live nantsune, and to perish nash pawune. He understood by the first connection with the body & by the second annihilation of individuality.

A matter of vital importance is to study out such proofs of the gospel's validity as will be apprehended by them. The great mass of external evidences will have no

influence with them, because of their want of preliminary knowledge in profane history prophecy may be used by showing them that the Jews recognize the Old Testament which contains so many prophecies concerning Christ, while they reject Christ; and also concerning themselves fulfilled before the eyes of the world. But the internal evidence is mainly to be relied upon.

The gospels were written by Christ's disciples; but not is said in it favourable to them. On the contrary John says he saw the spear thrust in he says. He is either a liar or his Gospel is true. He could not be a liar, for liars do not live as John did. The life of Christ is the great proof of the Bible's authenticity. Next are the lives of the apostles. Next the doctrines, which have their response in them of consciences.

The gospel of itself contains argument enough to crush the Hindoo religion. Can men conscientiously adore Siva and Vishnu after Christ has been brought alongside these gods? I think not.

Another great proof we ought to be possessed of, and perhaps it would be more powerful than all the others, namely proof that the Holy Ghost dwelleth in us.

Another great proof perhaps is the proof of experiment: Go to Christ - Ask and it shall be given you - Knock it shall be opened unto you. June 11. Was asked by the pupils this morning concerning the passage "These signs shall follow them that believe." I ~~felt a little ashamed. I felt that we ought to be able to convince them~~ said it referred to the first times. When the religion was once established these miracles ceased to be needed. Other proofs arose. But they were not satisfied, dwelling on the words "them that believe." I felt a little ashamed. I felt that we ought to be able to convince them, that the believer in Christ has power with God.

At the last monthly concert & Missionary Meeting of Missionaries Dr Stutz. expressed Second Advent views. Had put the question: will Christ pursue the same process in the conversion

of the world, that he did in the apostolic days, by the sanctification of a few individuals etc. The discussion was warm.

June 18th. Last Tuesday the 13th, a Hindoo came to me, stating that he was of Dapooli in the Concan, and had come to Bombay that he might become a Christian. I asked him to come to my room at 11 O'clock, when I had a conversation with him and appointed that he should spend some time with me every day. He does not appear to have had any christian instruction; the only christian books he had seen are a Catechism and a Prayer book. He says that when he began to be convinced of the folly & sin of idolatry, he communicated his new views to his friends, who blamed him for them; but his mother he says is friendly. He is her only near relative. He appears to be a sincere inquirer, though how far to trust ~~exter~~ appearances I know not yet. He sheds tears generally when I talk with him. I have prayed with him daily. Yesterday he at my request led in prayer. It was the stumbling prayer of one unused to prayer; but still was music in my ears. He has some knowledge of English & appears apt. Oh can it be that the Lord Jesus is going to give me a brother in him! He is very ignorant in spiritual matters. Oh that the Lord would guide him into the truth. He has to day (Sabbath) heard Mr. Hume and Mr. Allen preach; and after service, asked to come into room to pray with me. He had much more freedom to-day in prayer.

June 23rd It makes one's heart bleed to think of the condition of the church connected with this mission, few in number less than 10 — after so many years. But this is little. If it were only a real church. But it seems to me the wreck or phantom of one. One of the 5, one of the most hopeful gets drunk at times, & insults the missionaries. Another married female is with child. Others give no evidence to any one of their being christians. And to-day I have heard of a young married woman, one with upon whom

all were reckoning, that she has betrayed her husband, been for some time living in ruin. Intercourse with another man. I am overwhelmed. What does God intend by this strange abandonment of his cause & people. I am rejoicing at the prospect of welcoming a poor blind one into God's marvellous light; but for this one that comes in (if by the grace of God he has come) how many will go out of Christ's true kingdom. In regard to the distribution of tracts, I was led to adopt this day this resolution, which I pray God to help me to keep, while distributing tracts to preach the gospel as though there was no distributing of tracts — as though the only instruction was to be through the preached word. Perhaps an error has been committed here. Missionaries have relied somewhat on the tracts to preach for them. My business is to preach the gospel & this should be done on every occasion with all the might.

25th I cannot but weep day and night for the state of the Church. — Another married female connected with the church has more than once left her husband and her adulteries are notorious. The printer whose influence must be so important was discovered in a course of duplicity some time ago; discovered too by the native workmen. Why should God be so utterly hostile to us. And open wide the gates of this little Zion for the enemy to come in & ravage & devastate to his heart's content! Oh Lord have pity on thy Holy Name! let it not be profaned before the heathen. Make bare thy Holy Arm. How long oh Lord how long. How long. What iniquity doth God see in us that renders all our prayers so inefficacious. How useless I myself am. How slow in coming to the use of the language.

29th To day I made my first essay in the distribution of tracts in the streets. How much reason to be dissatisfied with myself. Indeed have I any reason [illegible]

wise than utterly disgusted, filled with abhorrence toward myself. I ought to have nothing more to do with myself, but live solely by the faith of the Son of God. This is my crime, & all my crime, that I am not strong in the grace of the Lord Jesus Christ. I can truly say that I am happy in that grace, & I find it hard to believe that any other being in this world receives such amazing visits from his God & Saviour. It seems to me that the promises of John 14-23 is fulfilled in me. But I feel that an immense change is to take place in me. I see what I am to aim at. [I want to have Christ walking about the streets of Bombay as he did about those of Jerusalem; living among this people as he did among those of Jerusalem. He was emphatically the friend of the people. They were his family, his home. He felt that he had business with every man, and he hesitated not to address every man. And he had in perfection the talent of talking with all classes of men in a way greatly to interest them.] My habits are all sedentary. There is nothing friendly, encouraging, easy about my manner. When in the streets I always feel myself to be bound home. Home is before me in my mind's eye, and I walk till I get to it. I seem to have no other business in the street than to get out of it. And it seems at times infinitely preposterous that I should be engaging in a missionary life. But I have a strong desire that these inveterate habits & tendencies should be battered to pieces. I want to have Jesus the missionary in my mind's eye continually. By the grace of God I may at length learn to Love. Love overcometh everything. It will be a blessed day when I feel at home in these streets, & can linger in them without any desire save to continue preaching the word.

Was thinking to day, when a Hindoo tears up a tract or book that has been given him we [illegible]

shocked. But when another hears that same truth from the preacher of the gospel & after turning it over in his mind, goes his way forgetting it, we have not those feelings. We are used to this. Many hear the Gospel from sabbath after sabbath, who sabbath after sabbath regularly reject from their minds the things they hear. Now suppose they received that truth every sabbath in the form of a tract & regularly destroyed it, where would be the difference. Why should we regret the loss of truth in one case more than in another. Is it more valuable printed. It has cost more money perhaps, but it is not therefore more valuable. Perhaps the word has not been spoken by the minister without much prayer & anxiety, previously; & the Holy Ghost gives him utterance. In fact is not the spoken word greatly more valuable more expressive. Is there not more property destroyed when it is rejected by the hearer than when the tract is distributed. But we are casual, and all our standards are pecuniary. That some men destroy tracts is not a reason why they should not be substituted, any more than that ministers should stop preaching because some will not give heed.

I read in the Shiva Pooran that the least portion of a religious exercise has an unbounded merit. How utterly wrong. It implies that man under no obligation to take any notice of the gods. It is putting men in the place of God & God in that of man. It represents them as so famishing and languishing for the praises of men that the very least notice from the very least of mankind, is sufficient to transport them with joy. To prove it a story is told of a king who wanting to have connection with his moste chaste wife, was obliged to become sireless; & that was accomplished by a Rishis who taught him a mantra upon the recitation of which all his left him in the form of 10000 crows with wings on fire rushing out of his body & presently falling & consumed to the ground.

July 2. Perhaps have never enjoyed more precious communion with God than during this last week. I have had unwonted

confidence in prayer. The last verse of the 17th John has been inestimable. I have felt that the prevailing of Christ is my prevailing. – Yesterday a little girl from Mrs. Humes boarding school, which I have met daily for 3 or 4 weeks, came to my room, & told me that she believed she had begun to love Christ since the last fortnight, and that another girl somewhat older has experienced a change of heart. I talked & prayed with her & was much interested in her; & hope that it may prove true. Why should not many of these dear children become Christ's at this time. – This (Sabbath) afternoon preached on Gethsemane. Painful works.

July 15th. Still another. Heard from Bro. Wood this morning – that another member of this church, a young woman, living at the Rev. Mr. Fraser's, has been found with child. Dreadful, Dreadful dreadful. Is the mercy of God clean gone for ever – and is his anger burning to the lowest hell. And we are to meet in 8 days to celebrate the Communion. What will ~~than~~ be to celebrate it. Shall these strumpets & drunkards come to the Lord's table. Is there to be no excision. May our good God give us wisdom. Oh that the brethren may be guided right ~~thy~~. I have been inclined to rejoice during the last week. There seems to be 3 or 4 of the girls in Mrs Hume's school turning to the Lord. The Hindoo whom I am teaching makes progress and appears to have a good spirit. And other encouraging things. But if these are converted what shall we do with them? Bring them into such a church as this? God forbid. What then? There was a missionary in India a few years ago, I understand who came to the resolution to baptize no more. He resolved to go preaching the gospel, and do what he could to bring men to Christ, – but not baptize them. And it almost seems to me now, as though this were the true course. This girl says she has been seduced by the brother of the Rev. gentleman she lives with.

July 21/48. It having been determined that the communion Service of the Mission church should be on the coming Sabbath

there was Wednesday evening a small gathering of its members at the house of Mr Hume. There was Canoba, who has been for some years a member, but whose habits of intoxication are now known to all. There was his wife, a member of the church, who has been an open adulteress, having more than once left the house of Canoba. Several others, two at least were not in a condition to come in consequence of their illicit doings. But there was Eliza the young wife of — the like Canoba's wife had been brought up in Mrs. Humes' Boarding School, and had given as was thought good evidence of conversion, she too has been false to her husband & her Saviour. There was Francis, Supt of Schools; who though he has been a great many years member, gives little evidence of being a Christian. There was ~~Tohn~~ W the Pr. whose conduct was impeached by so many a little while ago, as duplex & unworthy — and his wife of whom I have heard no ill. There was Agnet the teacher of the boys school, who appears a truly good Christian woman, & another young woman still in the school, also a female servant of Mrs. Hume's; against these there is nothing I believe. There was also Rajoo, the inquirer who visits me daily. Members of the church besides the six missionary brethren & sisters. Oh what a melancholy group to come & sit before the Lord. After tea Mr Hume pleased me much by the manner in which he addressed those guilty persons so also did Mr Allen. They spoke plainly of the greatness of the transgressions of these individuals present and of the foul dishonour brought upon the name of Christ. I don't know how much the guilty ones were affected. I was so much overcome that I could hardly notice any. I felt as though my heart would break & burst. These things cut me to the very soul. As I told them I would rather die than continue to see such things. But if my soul is cut, how is that of Jesus — His heart is melted like wax in the midst of his enemies, his strength is dried up like a potsherd.

How terrible is our God — how fierce his indignation — how cut blies towards this little place. Oh thou good Shepherd, wilt thou not return & heal us for thy name sake. Pour us out a spirit of grace & ~~supplications~~ supplications. Leave not us missionaries in blindness. Give us true light — tell us what to do. Hasten to answer the prayers recently with strong crying & tears made to thee. Prepare us for the table of Jesus. Let us behold the light of his countenance & hear his gracious words. Have pity on thy holy name, now persecuted to death.

This is the first time I have seen the members of this church assembled. Here is perhaps a fault. There should be special stated instruction to the church by the pastor or pastors of the church. Nothing can take the place of this. This tend also to consolidation & union. On the whole more must be made of converts. Perhaps they should be considered as the most important part of our labors. There should be the greatest possible pains to set before them a high standard & urge them towards it. When a man turns to God he receives no instinct by which to tread the narrow path & go on from grace to grace. The same power on the part of God & the same degree of agency on the part of man, are needed to carry him along after having entered upon the new life. Paul seems to have laboured more for the preservation & sanctification of the converted, than for the simple conversion of men. He should be our model. His churches were from among the heathen. There is to be if God will another meeting to-night Friday. Three girls from Mrs. Ann's boarding school applied for admission to the church. These dear & interesting girls give signs of conversion, but so did those who were before them.

Friday Night. After the meeting this evening that Elisa wife of Mr Brown should be suspended. There was some talk also about Eunice this wife: it is

cided what shall be done with them if any thing. There is not evidence that she has committed adultery. When she left her husband she went to a house where prostitutes lodge, & told them who came seeking her to go back & tell her husband that she had become a prostitute & would return no more. I was greatly astonished to hear Mr Hume say that this was not a bad church compared with others. Perhaps as good as any church of native converts in India. My soul is overwhelmed within me. I see darkness in every direction but one, total darkness. Christ has said, he that followeth me shall not walk in darkness, but shall have the light of love. Must we then expect the continuance of these heathenish vices in the church. Is there an inviolable necessity for it. Yes when we have done every thing that can be done to build them up in holiness & righteousness, every thing to procure for them the baptism of the Holy Ghost. But what is done? So long as we feel so little compassion for them, so little indignation against their sins, pray so little for them, preach so little & so feebly to them, so long let us not believe in any inevitable necessity for their turpitude arising out of the nature of things. I never till this night had anything like an adequate view of the difficulties before me. It was high treason in me to continue as I am.

Bro Wood was while this day distributing books in the bazaar fitted and covered with the offal of feast; Sabbath afternoon, the mission church partook of the Lord's Supper. There were besides the missionaries & wives 8 persons, 4 female & 4 men. No one of these has ever been a heathen. They are unbiased half castes. About as many were suspended. I preached the sermon in English, a short address on the words "that he should taste death for every man". I was thinking much in the morning of Paul's preaching to the Galatians which was

setting forth of Christ crucified. But my preaching was vanity, as all my preaching has been. There is an inveterate self consciousness in me that is hostile to all effective preaching of Christ. But I found it to be a good season. I was at the table of the King of Kings & Lord of Lords, who had brought me there that he might fulfil all my desires. My responsibility was to take. There were the most magnificent gifts set before every guest, & to go away leaving these gifts lying there, was a foul dishonour to the Saviour.—

Aug. 7th/1848. In the last 6 weeks, Mr Hume, Wood & myself have been frequently out in the city together & singly selling tracts. Our treatment has been various. Bro. Wood being one day out alone was completely covered by fish offals. One Monday we three went to ~~Walkeshwar~~ Mahableshwar, where is a temple very remarkably situated & very much venerated. We approached it by a rising hill road running under most wild & picturesque rocks completely covered with verdure, and commanding a view of the broad sea to the westward. Reaching the top of this hill, Mr Hume & I entered the precincts of the temple & Mr Wood remained without. We descended some six or eight flights of steps interrupted by platforms or terraces — to make the descent more gradual. On this day there was a pilgrimage to this temple and a large concourse of people. As we were going out these descents, a number of natives came to us & forbade us to advance, but we paid no attention to them, except to say that we were not going to the temple but only to the tank. One of them in particular became very angry. Having reached the tanks we proceeded to display our books, & after a while some began to buy but others were very violent, & tried to stop the others from buying. There was one young man there who had been educated in the Scotch school, who spoke [illegible]

he said to us, preach to these people, tell them about Jesus Christ, whose sympathies appeared to be quite with us. But among the most violent opposers also were some who had been educated in Mission Schools. These kept commanding us to go away from there; they raised great shouts to drown our voices, and finally began to push us. When we had stayed our time out, we began to ascend. Then the crowd followed us up all these flights of steps roaring & shouting behind us in derision. Having reached the summit, then some of them began to buy books & immediately tear them in pieces and throw them at us. Some sorts were destroyed in this way when we ceased to sell them. I said to them: You are like the thief, you love darkness better than light; you are afraid of the truth therefore you destroy it. We have no fear of your ~~chasing~~ tearing & read them. --

Lately I went out with Rajoo, & spent some hours in the city. We sold a good many books and nothing unpleasant occurred, but on the contrary were very courteously treated. Some jews showed an eagerness for discussion: One of these had this question to put, what day did the Lord Jesus observe as the Sabbath, and this also, did he eat pork. I told him he kept Saturday, & probably never ate pork, but that the Jewish dispensation ended with the death of Christ, & many laws then became abrogated. I appealed to the fact that sacrifices were formerly commanded among them, but now since the destruction of Jerusalem there was no more sacrifices — no more temples. The particular day on which the Sabbath is kept is not vital matter, therefore it was right to change it to commemorate the resurrection of the Saviour.

Sep 7/1848. About the period of the last date, I was taken down with a fit of illness the premonitory

symptoms of which I had experienced for a week or two. My decline was very rapid, insomuch that about the 20th I was given over by physicians and all. I yielded myself immediately & almost joyously to the summons to depart. The prospect of being with Jesus was from the first announcement sweet to me. I wrote home by the 1st September steamer announcing my approaching death. But in a few days after that a change began to manifest itself, & from that time I have been convalescing. There is now every human prospect of my speedy recovery. I hope entire. Tho' the physicians in the strongest language declare it necessary that I should leave the country forever, & this I am not at all prepared to do. My hope is that the Lord will give me in this land sufficient health to labor for him. An affection of the liver and of the windpipe.

What a heavenly Sabbath this is. How beautiful the trees & flowers in the neighbouring garden look to me — the face of the heavens, and the blessed sunshine, and how delightful is the song of the birds. And what precious thoughts of ~~my~~ the Saviour inundate my soul. He is so much mine own. He is all mine, as tho' there were none beside me. Oh hallowed be this prerogative of his infinite nature that he can do to each as though each were all. He is my God. With me always & always soliciting my regard. He names himself the bread of life, & tenderly invites me to feast & feast & feast again. He is in me a well of life. He calls himself my life & thus makes his [illegible] essential as my blood.

Sept. 25/48 The above Sabbath was closed at evening by some sad developements in the Rajoo, he came to my room in a state of intoxication, had previously been seen by others [illegible]

Since then his conduct has been bad, & I have with difficulty hindered myself from being entirely alienated from him. But still anything whatever can be done, an enquiring Hindoo must not be given up. But the work is to be all gone over again with him, all that has been done for 4 months proving thus fruitless. He appears to have inevitably degenerated. He has been during my illness under the faithful instruction of Brother Wood. I incline to think that I show him too much affectionateness & allowed him too much familiarity; so that he is spoiled for the company of other Christians. He seems very desirous of having my instructions again, & does not seem to reverence the other brethren. But my manner & my feelings have much changed towards him. I cannot be to him as I was before. I pray that I may not acquire any ill habits in respect to the regard to be shown to heathen. I owe even their love the love Christ showed me.

To-day I have returned to my room, which I left Aug: 30 for the pastor abode kindly converted into a bed room for me. Precious has been my residence there. Precious the revelations of the Saviour by day & by night. Precious the meditation on God's truth. Precious the augmenting health given me as it were by ration - day by day. Precious the consolations afforded by God's people. Precious the contemplation of the Redeemer in nature. I call upon my soul especially to praise a benignant & long suffering God for these thoughts and impressions viz: 1 That there is no necessity for dating the Conquest of India to Christ centuries

hence. I was disturbed by a conversation held with a missionary brother holding such a view & opportunitly. Good arguments to strong facts. The moral degradation & intellectual feebleness of the people were such that there was nothing for the gospel to take hold upon. And afterwards I thought of the preparations that seemed made in the world for Christ at his advent. He came in the fulness of time. But has there not been a vast work of preparation in India going on for a hundred years? What amazing things has God wrought. Viewed politically or externally it would seem as though God said, Now is the accepted time. But the all-comforting reflection was concerning the power of the Holy Spirit. The greater the difficulties, the greater the need of the Spirit. I mean the greater the measure of spiritual influence is needed. God the Father is all powerful for His work. God the Son for His, God the Spirit for His.

(2) But the measure of the Spirit given, will be according to the measure of desire & faith exercised in prayer. Hence there must be new prayer in order to have these great successes.

(3) I must have nothing to do with conscience as a master, Christ must be my only ~~ma~~ master. It is a grievous sin against Christ when I go about anything merely because conscience dictates. I must be scrupulous to guard against this — everything. Love & joy must characterize my doings & my attempts.

(4.) Christ is with me always — whether I believe or not. Hence the greatness of the sin of unbelief. I must cultivate very sedulously the habit all the day long of being with Christ, drawing from his fulness, having his

to guide me at every step. It is strange how I have declined here, & how hard it is to rise again. The blessed Saviour help me.
5. Rigid self-denial must be cultivated, till it becomes as pleasant as nature itself.
6. Faith must be specifically cultivated with regard to the condition of the Hindoos under the wrath of God.
7. It is necessary to guard against a forgetting of the value of time, of its moments, especially if it is employed in reading. There should be no reading without rumination, & reference to future use.

But the great thing is prayer, prayer, prayer. In true prayer all omissions & transgression become manifest & the true way becomes clear as day.

Sept 26. Nebit's Journal:- Ram was the Lord of the world, yet Rawan carried off first his Gods, & then his wife & carried them to Lunka, while at the same time he knew not who had had carried them off, nor where they were & yet in his next incarnation Vishnu in the form of Kishnu, carried off the wives of thousands of wicked men. With the Hindoos, this question of eating flesh should never be shirked, as it lies fretting in their minds, altho' unexpressed, tho' but to be remembered & reffered to, in order to multiply a host of arguments & still a conscience that would otherwise be ill at ease.
"If earth is your divine mother, why do you tread upon her & tear open her bowels & eat her children? If nature is a god why do you drink & defile it? If fire is a god, why do you give him corpses to eat & drink? If wind is a god, why do you swallow & pollute it? How happens it that the Brahman who is master of incantations for raising the wind, obtaining rain &c, lets his field die away into dust? If he cannot command these, can he command God to come & dwell in a stone?

I have found that while the Hindoos can be [illegible]

anything to be said against their idols & incarnations they are very irritable on the subject of elemental worship. —

Extracts from the "Memoirs of Arnulla" a frank servant maid of P Legorino. 1670.

Good Arnulla was asked one day what what means exercises she had come to the excellent state of mind by which she could occupy her heart & thoughts with God during the whole day. To which she replied that by the great mercy of God she had never known any other means than love. All her exercises motives intuitions & prayers had consisted only in this that she might love and daily burn more with love; by this she had known & fulfilled all her duties.

"I used to fall upon my knees in his holy presence, & speak to him as I saw him in my bodily eyes."

"To perform my work for his sake was as pleasant and as of great importance to me as to engage in prayer; for he himself had taught me that everything which I should do out of love to him was a real prayer."

"He worked with me & I with him, yea, I found myself as much united ~~with~~ to him as though I had been engaged in prayer. (She seems in her definition of prayer to have confounded it with certain external & plain posture words."

"Only my body was engaged in the work, my heart & my whole being turned with love to him in the sweetest & most familiar communion".

"Where the work was engrossing the sooner was it finished than I quickly ran to Him, just as he does who loves a person vehemently & whom he only half quits in all his occupations"

"I said often to God, "Oh my love, how well was

dost thou know to assist my ignorance. Now I can neither read nor write, thou hast written so large letters for my instruction, (in this work) so that I need but look at them in order to learn how amiable thou art, yet I wish often that I might not see them, because they inflame me so much in thy love that I can scarcely bear it."

"I saw also that God has created all things for my service, that by their means he might do me good. "Nothing in this world is nearer", she said often, or more serviceable than a heart which suffers itself to be enclosed by its desires, which fulfils the ~~lust~~ lusts of the flesh. Those who complain of their misery are miserable only because they choose to be so, since they show the trouble of overcoming themselves, which however is much more easy than to satisfy one's own wishes – Indulge nature not in the least, gain thereby not the least advantage."

Whosoever will enjoy the true life, must kill nature continually must not spare or have any mercy upon her.

When God sometimes hid himself from her, she said to him, "This no matter, my Love, that thou hidest thyself, I will notwithstanding serve thee, for I know that thou art my God."

"This then is the life of a poor peasant girl, a common maid servant, as it has pleased divine grace to make her. Behold the manner of life I have led thee, 20 years without perceiving the least decrease of that love which was shed abroad in my heart at the very commencement of my complete conversion.

My own experience has been a perfect echo to this. Do it now? May God greatly quicken me through the story of this servant maid.

Kashi Khund out of the Skand Poorun.

The first story is of a mountain in Gujerat called Vindhya, itself becoming jealous of Mt. Meroo, because the sun revolved round the latter, & therefore exalting its head it stops the sun in its course to the great confusion & distress of the nations. All the gods alarmed flee to Bushnua, but he says there is only the Rishi Agusti that can deliver the sun. The Gods repair to Kashi where the Rishi lives. He consents to help them. Afterwards in bitterest lamentation he prepares to leave Kashi, - calling upon every deity of the place to say for what cause this great calamity had come upon him, that he should be obliged to leave Kashi. Afterwards he goes to the mountain. The mountain prostrates itself; ushtangs & asks for orders. Remain so till I return says Agusti & goes his way - so the sun has a passage & the nations rejoice again.

At Kalee Ghat near Calcutta is a celebrated temple of Kali. A raja of Calcutta 50 years ago made a visit to it & expended Rs 100,000.

The father of the present raja of Vundeeya, offered to Doorga the 1st day a goat & doubling the number each day for 16 days sacrificing in all 65,535 goats & sheep.

About 20 years ago a raja spent 300,000 rupees in a grand festival in honor of a lingam, namely the thumb, the implement used in smoking rice etc.

Bhuguvut Gita ..

A man is said to be confirmed in wisdom, when he forsakes every desire which enters into his heart & is happy & contented in himself. This is stoicism. Such a wise man is called a Moonee.

He is wise who is without affection - who like the tortoise can draw in all his members.

Observe the practice of mankind & act accordingly. The man of low degree followeth the example of him who is above him. I myself, Arjoon, have not in the three worlds anything which is necessary for me to perform, nor anything to obtain which is not obtained; yet I live in the exercise of the moral duties. If I were not vigilant thy to attend to these duties all men would presently follow my example." He goes on to say that he acts upright thy, not to mend the prejudices of the vulgar.

Be free from hope.

A man's own religion though contrary to is better than the faith of another, let be ever so well followed.

As often as there is a decline of virtue & an insurrection of vicious injustice in the world, I make myself evident; and this I appear from age to age for the preservation of the just, the destruction of the wicked & the establishment of virtue."

Know me then to be the creator of mankind, uncreated without decay. Krishna.

This world is not for him who doth not worship.

Then the Yogi should act, his mind fixed on one object alone, in the exercise of devotion for the sanctification of his soul, keeping his head, mind & body steady without motion, his eyes fixed on the point of his nose.

The Yogi who believeth in unity & worshipeth me present in all things, dwelleth in me in all respects, even whilst he liveth.

Of all Yogis I respect him as the most devout who hath faith in me, & who serveth me with a soul possessed of my spirit.

Ward, —

The Skaw Pooran says by dying in the Ganges men obtain absorption into Brahma.

The Bwishy Pooraa affirm that a worm, grasshopper, bathing in the river shall " " " Brahma " say if a man die in it by accident he will go to heaven.

Why the Shalgram is worshipped. Satum commenced his siege by professing that Brahma should come under his influence. Brahma referred him to Vishnoo. Vishnoo said come to-morrow & then changed himself into a mountain. Satum afterwards discovering this, changed himself to the form of a worm, & entered into the mountain. Vishnoo endured for a year then resuming his own form commanded that the stones of this mountain should be worshipped as himself.

The Shalgram is the only stone deriving his deity from itself; all other stones worshipped are made sacred by incantations.

"If a Brahman cleanse his teeth after sunrise in the next birth he will be an insect feeding on ordure."

When a man bows to a Brahman his sin is transferred to the B. — the fire in whose hand consumes it. If the brahman has flowers on his hand the Shoodra will not bow, because the sin goes into the flowers, making them unclean, & forcing the Br. to throw them away.

Brahmans in employ must unite the first & second service together in the morning & finish the whole in half an hour, confining themselves to the repetition of the name of their guardian deity, the forms from the Ved including the Gayatri & other offering to ancestors. Most of these persons omit the evening service.

The Shoodras in general repeat the name of their guardian deity while bathing, & this comprises the whole of their daily religion; yet rich men of the lower castes spend an hour in

religious ceremonies

Moonee Pantheon Pushman Bavoo; the Mahratta Brahman general to remove an impurity transmitted to him by a coolie's wife who had been kissed by a Brahman who dined with another who dined with the Bhavoo, weighed himself against precious articles at the holy confluence of the rivers Toomee & Badra, & distributing the amount in charity to Brahmans & poor people again became pure – But many other Brahmans having become tainted in the same way – he ~~removed~~ marched his army thither, that such might be purified by ablutions.

Bruhma Ewar son Koomar Chundra performed tuf at Benares 500,000 Years.

He who eats excellent food without giving any to others, will be in hell 30,000 Years then be a musk at Priests.

"A man of property in some cases unwilling to fast himself gives his priest a rupee to do it for him. And in the cold weather gives him a fee to bathe – for a month & perform the ceremonies connected therewith, instead of himself." We see how this religion favors the rich.

Any brahman acquainted with the formulae of worship may become an officiating priest.

In some cases a person is priest to 1000 families – He employs assistants.

The higher orders despise a Brahman who becomes priest to Shoodras & refuse to eat with him. Such a person can only be priest to one caste & is called the joiner & brahma blacksmith &c.

Munis enter into a vow of perpetual silence. Should eat only once a day.

Siddi Poorooshes implies that the person has had an interview with his guardian deity & can do whatever he pleases.

"He told us, if he had food it was well, if not he contented himself with the name of Rama."

"Scarcely less than 1/8 of the whole population abandon their employments to live by beggary. In 1920 there was 5,52,000.

In the Munduk Upanishad (The Upanishads constitute the Vedanta) God is not the creator himself but that substance out of which the world is created. As the spider is creator of the cobwebs, earth of vegitables, the animal body of hair & horn, milk of butter, so he is represented.

In the Mahabharat Krishna plainly tells Arjun to hold no connexion with the sensuality of the Veds & declares that the understanding is absolutely bewildered by them.

Individuals are compared in the Vedanta to sparks to rivers. But is not the spark distinct from the flame? And is not the river distinct from the sea. And if countless such proceed from God how can they but be distinct from him. They filled with delusion & grief while he is filled with wisdom & peace.

Sinners have only to wait for the end of a Mahakulpa, when everything that is — Angels, devils, men, beasts, trees all will be absorbed into the divine nature.

In the Khasi Khand is a story of the son of a brahman who becoming a gambler gambled away his fathers ornaments & jewels. This coming one day to the fathers knowledge cast off his son. His son was made very unhappy by this intelligence. That night was Shivaratri, seeing the people carrying excellent viands & delicate meats to the temple, he followed them. He sat in the doorway, & saw the dancing & heard the singing — when night was much advanced they all fell asleep except himself. Then he considered how he should get possession of the good things presented to Shiva. The lights were flickering, the temple somewhat dark. He tore off a piece of his garment, making [illegible] of

it, he kindled up a light, & then going to the altar helped himself to the victuals & began to retire with his booty to devour it in secret. But the people awakening cried out thief, & watchmen hurried to the place. Discovering the offerings in his hand they beat him till he died. Immediately the emissaries of Yumen came, to carry him off to heaven, but Shiva's attendants hastening with a celestial vehicle forbade them. Yumen's officers declared his iniquity. But Shiva's answered that he had fasted on Shiwaratri — had witnessed the pooja — has made out of his own garment a wick for Shiva's dip, & illumined his temple. This was righteousness enough, & Yumen's officers gave him up, & he was born the son & heir of a king, & after that was made king of a region in heaven.

Hints on the preservation of health in India from Oct - Sept 1835

The general causes of sickness in India are sudden extreme vicissitudes of temperature, exposure to the hot land winds, to night dews & to noxious exhalations. The causes more immediate by depending in indolence & indulgence at table, intemperance in the use of liquors, indolent habits & neglect of the state of the bowels.

With regard to diet an excess in quantity is a more frequent error than any mistake as to the nature of the food.

It is difficult for persons who have not been educated to medicine to understand fully the importance of attention to the bowels. An experienced writer says, "Those who would preserve or recover health

above all things attend to the due regulation of the alvine discharge.

The diseases from which Europeans chiefly suffer in India are fever, bowel complaints, liver complaints & occasionally cholera.

On the approach of fever the first object should be to ensure a full evacuation of the bowels.

On the approach of bowel complaint the first object should be a dose of castor oil or Epsom salt such as with propriety be administered.

Liver complaints —: Perhaps the omission of bleeding & a too confident reliance on mercury leads to many of these protracted illnesses which compel many Europeans to return home.

Abstinence diet & a rigid abstinence from wines are essentially necessary in liver complaints and in all inflammatory diseases.

Hetch cock's sermon (Native Preacher 1834).

Any discomfort of body any irritibility or despondency of mind succeeding food & drink at the distance of an hour, day or even two or three days may be regarded (in the absence of other evident causes) as a proof that the quantity has been too much or the quality injurious.

Distension in the stomach & bowels —: languor of body, cloudiness of mind, restless night, depression of spirits irritibility next morning — his repast has been too much or improper in kind.

The best criterion I think is the degree of readiness for prayer.

That quantity & quality which will produce little or no alteration in the feelings, whether of immediate exhilaration or subsequent discomfort.

Men of intemperate habits not unfrequently hold out beyond all expectation; because there is a disproportionate strength & developement produced in the organ tasked at the expense of others. The stomach lays a tax upon its fellow organs for the additional power requisite. Observe your feelings after a hearty meal - the muscles the senses the brain suspend their activity to lend assistance to the stomach.

Mad's Pathos.

The Shaivas say the Ganges sprang from Shiva's head; the Vaishnavas say that it originated in Vishnoo's foot.

God dividing his own substance became male & female - from her sprang Suraj.

The account in the Yajur Ved is:- He the primeval being became such as is man & woman in mutual embrace. He cause d this to fall in twain. He approached her & human beings were created. She reflected this is incest & changed herself into a cow - he became a bull & then all kind. She successively became all female animals, &c. So the world was stocked.

It is common for Brahmans to feed a cow before they take their own breakfast, ejaculating "Daughter of Surabhi, - formed of elements, auspicious pure holy, - sprung from the sun accept this food given by me, salutation unto thee." Professing themselves wise, they became fools.

The brahmans refused to perform a sacrifice for Purshuram, because he was defiled by the effusion of so much blood. Standing on the Konkuni notwithstanding he saw the corpses of 14 m leeches, was shed up by the sea. He gave them life & Brahmin dress & they performed it. From these the Konkuni used head of Brahmans.

Do not let a Brahman read the Vedas following

or with his thighs crossed.

"A false witness is to suffer future punishment & generations with him."

"If a Hindoo at the time of worship puts a stalk of corn on a ling, he & seven generations sink into hell."

A man of rich diet sometimes enjoys vigorous health fulness & energy of muscle – but not without shortening the duration of life.

An excess of nourishment shortens life in this way, it prepares the constitution for the attacks of disease upon slight exposures – & weakens the power of resisting those attacks. The work of the digestive organs is not so thorough & perfect. A draft is made upon that secret strength of the constitution which is reserved for resisting disease.

His the vanity of dishes more than anything else that has deluged Society with intemperance in respect to food.

The use of more than one dish at a single meal is intemperance. – The adoption of this principle would be ~~almost~~ about as effectual as the total abstinence principle ~~pouring~~ in respect to drinking.

Kishi Khisna.

Sun is 100,000 Yojanas from the earth.
Moon " " " " Sun.
Stars " " " " " Moon.
Mercury " 200,000 " " Stars.
Mars " " " " Mercury.
Jupiter " " " " Mars.
Saturn " " " " Jupiter
7 Rishis " " " " Saturn 7 bright stars in the great [illegible]

North Star is 100,000 Yojeeo from Seven Rizis.
Muhurlok " 10,000,000 " " earth. by defice a motab.
Zunlok 20,000,000 " " earth, Zunlok is the 5th of the 7 loks inhabited.
Tupolok 40,000,000 " " earth.
Satylok 80, " " " " earth.
Weikoonth 160 " " " " " "
Kailas 2560 " " " " " .

The sedentary & the feeble violate the laws of health by indulging in meat 2 or 3 times a day. So stimulating a diet can only be borne by the hardy laborer - if go ado on with feverish violence the powers of the sedentary.

Necessity of thorough mastication.

Great exertion increases the apetite - but the stomach then needs rest with the other parts of the system.

Most usual effect of overeating - excessive leanness & pallor. Overloaded organs unable to convert the food into healthy nourishment.

The great majority of these complaints considered purely mental such as irritibility, gloomy, melancholy timidity & irresolution despondency & might be speedily removed by a rigid system of abstinence.

The habit of taking even a few ounces more than the organs can well manage is sufficient to keep the spirits depressed.

The highest & most successful intellectual efforts have even been associated with the practice of temperance.

Oct. 10/84.

Hearts. "From the very commencement of your missionary life, cultivate a spirit of enterprise. Without such a spirit nothing great will be achieved in any human pursuit; & this is an age of enterprise to a [illegible]

unprecedented extent. In manufactories, in education, government - men are awake & active; their minds are all on the alert; the ingenuity is tasked; & they are making improvements with the greatest zeal: shall not the same enterprise be seen in moral & religous things? shall not missionaries especially aid in making discoveries in the noblest of all practical sciences, - that of applying the means which God has provided for the moral renovation of the world." This is construction peculiarly adopted to my case. Here I am greatly wanting. I am amazingly sluggish in respect to stocking out any new path. I wait to be dragged continually. There is an operation of the Holy Ghost described in the words "striving according to this working that worketh in us mightily. —. It is high time now that I should awake, & cease to be this dumb & sleeping dog.

Bro. Wood and his wife left this day for Ahmednuggur where they will probably stay for some months, with a view to the restoration of her health, which has been bad for some time. May the blessing of God our Saviour accompany them, may they be kept from the evil, may they be every way benefited, may they acquire the language may they bring forth fruit. Amen.

From the Report of Bombay Mission 1829.

Probably no part of India or the Pagan world which is accessible to missionaries presents greater obstacles to ~~missionaries~~ the conversion of the natives than Bombay. The perpetual dins of business, scenes of dissipation, marriage festivals, Hindoo, Mussulman & Parsee holidays, like the fowls of heaven devour up the seed as soon

And at the same time perhaps there is no part of India or the world which presents a more important & interesting field for missionary effort. In commercial relations to different parts of India, Persia, Arabia & the people of various nations who either reside here, or visit this place for traffic &c give it this prominence. Here we have Hindoos, Musulmans, Parsees, Arabians, Armenians, Chinese, Jews, Papists &c. some from every nation & language of the Eastern world, who are receiving more or less knowledge of the truth. Let the Holy Ghost fall upon some of our street congregations as it did on the hearers of Peter, & then various nations & sects would soon hear the tidings of salvation in their own language.

Left Bombay Oct 18/48. for a visit to the Southern Concan, in company with Bro Hume. One object of our visit was to view Rutnagheery with reference to the question of relation for Bro. Wood & myself. Another was to try the effect of the sea in establishing my health. The health of Mr H. seemed also to require a change. And another reason was to visit a number of the towns & villages with books & preach the gospel. We took a bunder boat with 10 men at Rs 3½ a day, just about what I paid on the Nile, 9 years ago; it's about 12½ c a day for each man deducting 1/4 for the boat. Packing up my things, I took up the daguerreotype of the family but found that it so affected me I could not look at it. Narayan the Pantogi was in the room. I spoke to him about his grieving the Spirit for so long a time, urged him to become now a Christian, went into the inner room & prayed with him, told him to let me hear on my return of his conversion. Went on board at 5 o'clock, stopping at the printing office on the

way where I found that I weighed just 100 lbs. I had probably gained 15 lbs since the middle of September. In America I weighed from 108 to 112 lbs. Started at 5½ o'clock. Passed Khandera in the late Angria's territories in the course of the evening.

October 19. Just at daybreak were approaching Moorood was awakened by a conversation between some people of the place & our boatmen while we were yet half a mile off. The former enquiring who was on board; the latter replying, Padre Sahib, Padre Hume Sahib, Padre Hume Sahib, come with books come with books. To everybody, ... Maharattis, Mussulmans, &c. Moorood is in the Nutshi's territories. Only saw one or two Sidis however. He lives at Jinjera where Sidis are more numerous I believe. Walked through the place, sent the Brahman & Maharatti whom we had brought along to act as ~~colporteurs~~ colporteurs, with books into the lanes & streets of the town while we stationed ourselves with a couple of boxes of books in an open portico where some government officers were, & soon had a crowd around us, asking for presents of books, finding fault with our selling of them, buying to a small extent, & listening somewhat to our remarks about the contents of the book, about the true & false ways of salvation. But I observed now & afterwards that when there are books present to catch their eye, they pay but poor attention to the word uttered. ...

Pleasant meditations in the latter part of the afternoon as we sailed along the coast about all things being made by him & for him. It was a refreshing thought that these hills existed not in vain, since He that made them appreciated them, found pleasure in?

saw his own glory in them. Those woods seem solitary, but the Lord-God walks there, lives there, rejoiceth there in the myriad fold work of his hands. What an exquisite perception of beauty has He. Nothing is lost upon Him. He beholds with pleasure the particular curve described by the outline of this & that hill. If I were like Christ, how many then powerful would be my impressions in the presence of nature.

20th October Early at Bankot, Ruins of the buildings erected by the missionaries of the Scotch Church. For many years these missionaries laboured here at Hurney, & then abandoned the field, repaired to Bombay. It is melancholy to call the labours to mind in connection with their cessation. They laboured no doubt in hope, wrote sanguine letters, established schools, had preaching stations, built houses for themselves, & now the traces are scarcely discoverable either in the physical or moral sacrifice of the place. How undesirable to commence a Mission, especially on so expensive a plan, & some years after to abandon it. How important to weigh well this matter of choosing a field. How important to labour, pray & earnestly contend for immediate results. The more I consider, the more I see the impolicy of laboring with reference to future results. The best & earnest path to future results is, present success. One thing is to be noted that here where there have probably been more books given away than at any other place in this Konkan, more preaching, there was more of incivility, more of disrespect for us & our work than at any other place we visited. I have been confirmed in my opinion of the advantages of selling books over gratuitous distribution. Given away & they are despised. The people think they do you a favour in taking them. Many refuse

them. Purchased, they are read, they are in some degree valued; they are preserved. The distribution by this method is of course far less, but the price is merely nominal, & must be kept so. On the whole, I think there is much more prospect of good this way. When we remember how long & how profusely books have been distributed in many places of the Bonan, as for instance 13,000 in one tour by Dr. Wilson, we cannot but feel surprise that there should be so little in the shape of spiritual results meeting the tourist as he goes from town to town, from bazar to bazar. But do we feel surprise? It seems to me that the missionary goes abroad without expecting to meet with many results, - nay without expecting that those who come next after him will see any. May not this fact lead us to the place where one cause of this dearth is to be discovered, namely the missionary's own heart. Can there be much faith, when there is so little expectation? The environs of this place are beautiful. One fountain, leaping down the shady slope of an amphitheatre formed by two projecting & descending horns of a hill, with women washing, cattle browsing, with large Amaland & other trees, I remember. This was a place of provincial sort, till 1835 I think. Since then, it has been remarkable for unhealthiness & its deeaying visible streets of the town picturesque. Under a huge, simple tree in the centre of the place, we stationed ourselves with our books. Branches extending 140 feet. One Mussulman asked me who is Christ? I answered the manifestation of God. He asked again presently, I answered in the same way. I saw what he was aiming at. He wanted me to say that Christ was the Son of God, & then taunt me for supposing that God is like man, has a wife & a son, or that there are two Gods. When he asked again I gratified him by saying that He was the Son, [illegible]

say how he was the Son. The word has many meanings. As an only begotten Son is cherished of his Father; so is there a great affection on the part of God for His Son. & the son is of the same nature as the Father, so Christ. As a father could make no greater sacrifice than his son, so God. Saw a copy of the first part of the Bible in quarto, in Gujerati given to a Banyan long ago. He appears to have read it somewhat, but appeared to have lost none of his heathenism. Another man told us in the course of discussion, that the Papa Poonya of Bankers were just about equal; the latter balanced the former & the people were in no danger. & Mr Hume was showing them in the afternoon how far they were from being happy, one man said, We must take your books, & you our price, & then we shall be happy, at which the crowd laughed heartily. The missionary engaged in selling books is liable to hear taunts; but then he will hear taunts of some kind or other, in whatever way he distributes them. But the distribution of books is an occupation unfavourable to preaching. This is very manifest. And I incline to think, as I mentioned this same day to Mr Hume, that the two occupations must be separated. There must be colporteurs whose great business shall be to circulate books; & missionaries whose business it shall be to preach. I have greatly enjoyed the Sabbath when Mr Hume has gone out preaching. Dwelling preaching more than books as a means of influence. A faithful earnest preaching of the Gospel in a village or town for a week or so, I should expect to be more blessed to the enlightenment of the people than 500 or 100 books left with them to be read.

21st October. Unjunwell opposite Daboi. beautifully located on the steps (terraces) of a hill covered with a noble growth of

trees. Ascended to the fort. There seems to be nothing whatever wanting in the works of God to make this people happy. Romanists could desire no more people humble, civil & desirous of books. A good many Brahmans. The course generally pursued. God who has done so much for you — Creator, preserver, benefactor — Him you have left, to worship Sthapit deities, gods of stone — a hundred of them altogether nae less. Dishonour done to God like that a woman does to her husband when she leaves him for another. / Dwell men on this simile: - The effects produced in the husband's feelings. Then the infinitely greater claims of God. Dwell upon the sinfulness of idolatry. How escape this wrath of God. Man is not able himself to discover the way. Hindoo inventions are vain. God in mercy has shewn us a way. His Avantar (of great importance, to bring out the distinctive features of Christ, to dwell on his sufferings.) Generally there is something or other about the persons we fall in with, about their appearance, occupation, locality or words to suggest a theme & give a direction to our discourse.

Ascended the river in the afternoon, but the tide failing could not reach Chiploon.

22nd October. - Sabbath early, at Chiploon. Landed near a tree. Quite a crowd was there, & Mr H. taking his stand under it, preached to them. Soon they entered into discussion, especially through the medium of one principal interlocutor. He asked which was worst, — to kill a cow, or worship a cow. His idea was, (he said it as though certain of the conviction of all) that to kill a cow was the greater crime of the two. Bro. H. said that to kill a cow unnecessarily was a crime, but cows & other animals were made for the convenience & comfort of man, & God had given us a right to use them as we

needed. And he had made the different parts of the cow in different ways serviceable, the hide, the horns &c. (God has a right to the lives of all animals, the has given that right with certain restrictions to man. It is no mercy to let animals die of disease, or decrepitude.. Animals are created by God to feed on one another — here is an instance of his transferring his right to the lower animals, as tigers, lions &c — why not then to man, the lord of creation. If it per se wrong to take life, why create animals with the necessity of taking it. Why create other animals so that men must tho' without intending it, destroy them. Why put them in figs, why create them beneath our feet, why fill the air with them. Why make the flesh of animals adapted to nourish man.) The man was plucking up blades of grass. I said to him, you hold that one life is common to all things. If there is crime in killing a cow, there is also in destroying grass, or in eating grain & vegetables. In the course of conversation he said, the only hell is on this earth. I turned to the 9th of Mark, read our Saviour's awful description of hell. Idols he afterwards said to Mr Hume, were the Kharbari, deputies, vicegerents of God. As a great king has numberless servants who represent him in different parts of his empire, enforce his laws, receive the honors & tributes due to him, to whom the people make their petitions &c, so God. It was replied, that a king was forced to this mode of governing, because of his inability to rule more places than one at a time. Supposing that the king were actually present in a village (actually present in the room where the Mamulutdar or Mahalkuri or Koolkurnee was sitting) how absurd it would be to present a petition to this last instead of the king himself. It is the glorious nature of God to be unconfined to place.

He is present with all his power to-bless everywhere, & it is a great affront to him, to act as though he were not present & address your petitions to another. The Banyan who seemed quite a sincere person seemed to be quite impressed with this argument, & afterwards we overheard him stating it warmly to others.

I walked afterwards into the bazar, being called to see a Sadoo who was then from Hindostan. I took occasion to show what the Christian idea of holiness is. A great crowd had gathered round, & I read & expounded to them the first 12 verses of Matthew 5th. They seemed to see that true holiness must reside in a ~~true~~ renewed heart, & that no ablutions or pilgrimages could procure it. The passage read was favorable for showing that one who called himself a saint, could be no saint for that reason. He could not speak Mahratta, so that it was only the bystanders that could profit by what I said. Wearied by my inability to understand them. It is exceedingly embarassing to be able to speak but not understand. On the whole this tour has made more ignorant my sense of Mahratta. What is to be done.

Returning to the boat found there a man conversing with Mr Hume about religion. He said he prayed to Jesus Christ. Being asked how salvation from sin was to be affected, he said by repentance. But if a man had taken poison though he should heartily repent, he would not escape the effects of the poison. He must repent & take some counteracting medicine. True, if his repentance did not lead him to do this, it would be in vain; true repentance shows itself in this way. The sinner repents & goes to Christ who is the only remedy. From the conversation of this man one would think him almost a Christian; yet no one was more unwilling to be seen with us. He avoided

us on shore both at Chiploon & at Dabool where we saw him afterwards.

In the afternoon we visited the village & temple of Punsharam, occupying an elevated site on the mountain opposite Chiploon. This is the great shrine of ". The village is peopled with Brahmins, who all live by the gains of the temple. I could not but admire as we passed along, on our way thither, the Gugi trees, Rimphul & Banyan. A single one of these would be an object of great attention & wonder in N.Y. city, but here they are in great numbers. They generally have a stone platform 8 ft high, 30 or more square, about the base of their trunks: apparently erected long ago. The road from the plain to Punsharam, is of hewn stone, sometimes in steps, but generally an unbroken surface, hewn out of the rock itself, and quite precipitous & fatiguing. There is some Poonyu in going up to it. How utterly paltry & contemptible the self-denial by which this people seek the favor of God. There is scarcely any real self-denial in this religion. And it must be borne in mind that the austerities & penances of the Hindoos are the road to honors & reputation. In different countries there are different avenues to fame. In Europe or America an ambitious man will seek to be a popular orator, or a poet or an historian, or a painter, or a representative or a judge. But in this country he will go on pilgrimages, perform tuf, fast, hang on hooks &c. I used to think that before coming to this country, that a sense of sin urged them to these works of righteousness. But a sense of sin, such a sense as to have an active influence upon them, is rare. They are seeking to be meritorious in the sight of God & man. Pride is the root of all. We reached the temple & passing into its precincts, saw a large number of Brahmins sitting in a vestible or open part of the temple, perhaps ten feet long,

& listening to the kathas of a hindoo. Two or three separated themselves the moment they saw us enter the large court surrounding the temple, & advancing told us not to come any further. But we nevertheless preceded to the immediate vicinity of the vestibule, though they disputed every foot of the way with us. We took a seat and listened some time to the performance. The performer was a respectable looking man of about 50, He occupied a clean space in the centre with his attending orchestra & chorus of three musicians. While he narrated one of the musicians kept up a low running accompaniment upon the vina a sort of lute, which was not pleasing in its effects at intervals they all joined in with their voices & instruments. The speaker used an ad libitum sort of chant in his delivery, varying it according to the character of the legend. The people observed a profound silence. Within the door of the temple might be seen many women gathered there to enjoy the performance. There seemed to be a predominance of aged men. The whole scene as it met the eyes was pleasing. Children were there too sitting around the vestibule on the outside. One might suppose this to be an audience of human beings eager for divine truth, & assembled for the purpose of hearing an ambassador of God. But how great the contrast presented by the matter of this man's discourse with the external appearance of importance, dignity & solemnity. He was telling of some woman, desirous of worshipping a certain idol, a certain hideous image of some fictitious being stained with all vices, but who was without the means of making an offering. He described a scene between her and a Brahman, which resulted in his undertaking to supply her with rice & all things necessary. He then described the creation of these things by supernatural ability &c &c.

The stores of Hindoo mythological lore are amazingly =

vast. God has given man an inventive faculty, & there is hardly any faculty he loves more to exercise. We see it beautifully exercised in the Bible, where in the form of illustrations, similes, parables &c it is made greatly subservient to truth. Among the Arabians we see it producing the 1000 Nights for popular entertainment. In the dramas, epic poems, romances, tales of Europe we find it again. But in all these works fiction is simply employed for entertainment of the mind, & does not profess to be anything but fiction. But all the works of fiction among the Hindoos, though incomparable in number hold the rank of histories, nay more of Scriptures. They believe everything in their poorannas and in the Kuthas of their Hurridasses. They have changed the truth of God into a lie, & their lies into the truth of God. They have an amazing appetite for falsehood. If the Arabian Nights were translated, they would be generally received as historic. There is a book something of the character of this, called Sin kasun Buttishee. It does not pretend to be anything more than fiction, & does not relate to the worship of any God; but I was one day speaking of its foolish fables to a young Brahman in the Government school of Bombay & to my surprise he immediately began with much warmth to assert its entire truth, he knew English very well, & had read many English books. The blasting effects of thus constantly feeding upon fiction, from their earliest infancy are melancholy to contemplate. How can they ever have any appetite for truth. Truth is altogether too meagre & insipid diet for their minds.

All the amusements of this people, it may be remarked, are connected with religion. Religion is made the instrument of their diversion in a thousand ways. The characters assigned to many of their gods seemed to have been imagined with reference to the entertainment

of the people. I was once reading to my Pundit, an account of Shiva with a thousand heads, dancing in the sky, expecting that he would see the gross & painful absurdity of it all; but its only effect was to throw him into an extasy of enjoyment. It seemed to him an amiable condescension in Shiva to make himself thus ridiculous. All their holidays are strictly sacred days. They never amuse themselves except to honor some God, & never honor any God except to amuse themselves. Hence the hold their religion has upon them. The same way to of the depraved mind that lead people in one country to the theatre, led the Brahmins of the village of Prushenäm to come with their families on this Sabbath afternoon to hear the performance of this Itheidas.

After sitting there a little while we withdrew to the vicinity of the gate, where Mr H entered into conversation with a Brahman about the truths of God & the falsities of men. Presently two or three left the assembly & drew near. As Bro. H. raised his voice, others left and came to us, so that in 5 minutes at least one half had gathered round us & were listening to the words of life, while the other half were looking towards us & stretching their ears. Some of them contended for their own system; but most of them heard in silence. After we went, they doubtless returned to hear the Kutha performance; with how much enlightenment of conscience & wavering of heart is known only to God.

Hardly anything could exceed the beauty of the prospect from this village, overhanging as it does the broad & rich valley, with its meandering streams, the town of Chiplöon opposite, here & there the sight of a village discoverable by the cocoanut trees in which it was secreted, the mountains opposite & around, with

waterfalls & patches of pasture where cattle were seen grazing.

23rd Visited the Gov. school & examined some of the classes. The boys exhibited the maps they had drawn, which were creditable. They had a pretty good acquaintance with our system of Astronomy & Geography whether they believe them or not. Afterwards we saluted a large Banyan tree in the centre of the village, for our station, & there opened our boxes of books. This was a magnificent tree, the trunk consisting of half a dozen great trunks conglomerated. The lofty branches were festooned as it were with pendent shoots falling to within a yard of the earth, hindered from reaching it by the cattle. We spent several hours here in the morning & afternoon. As we were returning through the bazar about sundown, a crowd gathered round us whom Bro. Hume addressed concerning the Way of life. One person, as is generally the case, took the lead in defending their practices, & after a while the crowd opened & admitted another who had been sent for as better able to manage the discussion. If you believe in one only & Spiritual God, said he, why do you have temples? We assemble in churches not because we think they are more holy than other places, but for the sake of social worship & hearing God's word expounded. Mr H had been urging in them the folly of pilgrimages to distant places in order to find God who is everywhere. After a while he came with a declaration which he considered a bother, that there was no proper distinction between sin & righteousness, seeing that all things & all acts were of God. Bro. Hume then called upon all present to look on this man. "He considers theiving no sin; take care then of your furniture & goods; he considers adultery no sin; be careful therefore not to let him cross your threshold; falsehood

is no sin; beware then how you believe what he says. When he speaks shut your ears, have nothing to do with his doctrines, for he is a man that says there is no sin in teaching false doctrines. The man was utterly confounded, and the people all seemed gratified.

24. Daboul. We went to the Gov. School, but the pointoji was absent & there were but few there. Visited the ruins of some mosques. Some person told us that there had once been 360 mosques here. That there had been a great many & some of them very splendid, was evident from the remains scattered here & there through the place. How different the operations of the Mussulman & English conquests in India. The Mahommedans came with the sword in one hand & Koran in the other. The English came with the sword in one hand & the Bible not in the other. Wherever the Mahommedans came Hindoo temples disappeared & idols were demolished, & Hindoos became Mussulmans. Where ever the English have come, the idols & temples have been left uninjured, annual allowances made for the support of the temples where needed, & Hindoos have not become christians.

In one of these ruined mosques we found a compartment that bore evident signs as having been appropriated by the Catholics for their use. I once saw in Brescia in Lombardy, the ruins of ~~some~~ an ancient temple built upon the ruins of some still more ancient structure. So here we saw one religion resting on the ruins of another. Mahommedanism here as every where throughout the world has ceased to be aggressive. It does not seem so likely that the spirit of proselytism will ever be rekindled in the Mussulman population of India; & so we might say of Catholicism, were it left for itself. But it is a head in Europe & may be uninvented from Europe. In the yard of a house opposite we saw a stone taken from the mosque.

bearing inscriptions in Mahratti & Hindostanee. The Hindoos have made it a God, for there were flowers at its base, the material offering of some devotee & there was a lamp there to be lighted on occasions. So here we say the three religions in juxtaposition. What a vitality there seems to be in Hindoism. Two religions have swept over it and Hindooism starts up & simply takes from their ruins stones to make gods of. When shall he come whose right it is to reign, who is to be heir of all & Lord of all. When shall the people of the Saints of the most High take the kingdom & possess it for ever, even for ever and ever.

We took our places in a mosque, very spacious and handsome, with a fine dome and minarets, which would have seemed lofty had you not from these summits seen the cocoanut trees extending their fruit far above you. We were not much visited. It was a great day with them, The Dewali, the beginning of their financial year when they take their inventories, fit up their shops, worship their account books and take a new start in the pursuit of Mammon. Two persons there declared that they worshipped Jesus Christ, at the same time that they bore on their foreheads the marks of their idols. We take a walk at evening through the village when as usual I was much delighted with the noble vegetation which also has embowered its houses and lanes

25 at sea. Whales frequently seen in these seas. Passed Putmgherry in the afternoon

26. Landed in the morning at Teta poor. Visited the only school in the place where we found under the shade of an arbour a dozen boys seated around the Pantoji who was a poor cripple, & to whom God had not given a large measure of understanding. We made him a present of some books, he having none, urged upon him the saviour Christ to repaired to a temple of Vital. Several old men assembled and listened to Bro H without opposition and without emotion. They laughed. and

said true true when the baseness of worshipping such a hideous revolting image instead of the true God was dwelt upon. As I considered their perfect unimpressability I thought of the apostles description, "Having the understanding darkened &c. I read to them part of the tract on the 10 commandments; whereupon one of the suggested that we should place it on a balustrade surrounding the idol, & then it would become the property of the temple & no one would dare to take it away. Then anyone who knew how to read, might read it & make its contents known to others. I gladly assented to the proposal. In the afternoon enjoyed the sail up the river, but the tide failing could not reach Chipoom. Went ashore found a temple, with some 8 or 10 persons in it. Brit entered into discussion with them. At length one old man got very angry, accused us of being murderers of animals, stopped his ears against all Mr Hume said, & told us repeatedly to go away from these. In reply to a suggestion that he might be soon called to his account, he denied it, said he would live to see a hundred years. Very well, suppose you do, - what then. What then! Why then I will go to hell. It was a temple of Devi. Near the idol were 6 large staves, 8 feet high surmounted by a hand a head or other object. These they said were the dzurn, that is the Lepoys, guards of the goddess. These two were divine. Leaving these obstinate persons, we walked into the adjacent fields, and found some Koorbis by a threshing floor. They allowed everything, & seemed really disposed to regard, for the moment, as oracular, every word said to them. One God being declared. Yes only one God - Wishnoo. - Being reproved, the others also turned upon him, and he hastened to retract. What could be done with such people. Utterly ignorant, confessing their ignorance, listening as though greatly honored by being addressed by a sahib, yet unsusceptible though their very great ignorance of any deep

impression. They complained much of the severity of the gods, especially the Salttay. They cried out at first when told that they should quit the service of their idol worship the true God. What for sake our Dewi, who does so much for us. She can do nothing for you. She is a mere stone. We know better. When any one of us is sick he prays to her and she heals him. When we are in distress of any kind she helps us out of it. This did not well consist however with what they afterwards said of the oppressive taxes of the government, how they were impoverished and distressed by them. 28th at Radzapoor. Found the Govt. school closed owing to the Dewali. The place reminded me more of a city than any I have seen since leaving Bombay: the streets being paved, & the houses built of stone. The Bazaars were in some places roofed, reminding me of Cairo, though there the roofs are very elevated admitting the air. Placed ourselves in the busiest parts of the town in a spacious hollow formed by the united trunks of a gigantic Banyan, and there opening our boxes, told the people what was in the books, & called upon them to bring their coppers thus, which they did somewhat freely. I was left more than usual alone & necessitated to speak, which was good. When with Bro H. I am inclined to leave all the talking to him, as it appears not worthwhile for me to say much when one so much better acquainted with the language is with me. I am pained and oppressed with the constantly renewed perception of my ignorance. Shall I ever cease to be a stammerer in this language. Much engaged in this tour to speculating as to the best mode of preaching to this people. I am convinced that much of Christ should be introduced. I am not so decided as I was in preferring tracts for the Scriptures in popular distribution. The exhibition of Christ in the gospel of Mark, it seems to me, must go far to enlighten their understandings and consciences, if carefully read.

both as to Christianity and to Hindooism. Tracts should be prepared with more of Christ in them. The sufferings of Christ. Our preaching should be much of it about the character of the Saviour as exhibited in his actions, words, sufferings. Were visited by the Kotwal. In the neighborhood of R is the Ganges, that is, an intermittent spring. There being a mystery about it to the people, they call it Ganges, worship it, & bathe in it, and save themselves the trouble of going to the North of India. They have a story to explain the advent of Gunga in this place. One who had often made the pilgrimage to that holy stream, being prevented at length by the decrepitude of old age, sighed for Gunga as a lover for his mistress, till one day his desires were so earnest and prevalent, that the river suddenly started from the ground in the form of this spring. A great temple was built over it & about it, and it became an object of pilgrimage for all this part. But it is now in ruins. One immense Banyan is rooted in the centre of it, and in process of time will plough up its pavements and throw down its walls till the ruin shall be perfected. Great numbers of monkeys were leaping from branch to branch running along the top of the wall. One sat there suckling her young. There was not a human being besides ourselves there, and there was as much an object of desolation as about the ruins of Egypt. They say that Bajirao the late Peshwa came here to bathe, but Gunga fled in horror because of his vices; there was no water to bathe in. So he returned. But having reached the Deccan news came that Gunga was flowing again. So he came again, & this he did 7 times, the stream every time drying up. Further up the mountain was a hot spring in which Bao Hime bathed, which I walked to a neighboring temple. Here were a dozen men, mostly advanced in life, all unable to read. They told me the idol was

Maha Sukshumi. I read to them part of a tract. Afterwards Bro H coming up, pointed out a stone in front of the temple. It was what they call a Sutya or means of obtaining information from the deity. When any one would enquire of the god, the poojari attempts to lift this stone from its place; if the answer be a negative the stone is unmovable, if affirmative, it is lifted. A man has lost something, and says he will give so much to the god, (or poojari) if he will assist him to recover it. If the offer is not sufficient the stone refuses to be lifted. An increased offer is made: Perhaps that is not enough. When a sufficient sum is promised, then strength is given to the poojari, and he raises the stone. Bro. H expressed the folly & credulity of the people in this matter, and told them that the poojari was merely intent on getting a good living. Returning a train of thoughts was suggested by seeing a woman milking a buffalo. Passing thro' the streets they were brightly illuminated for the deva li. 1100 Brahmans in this place. 7000 inhabitants.

From Rajapoor to Ratnagherry 17 Kos by land.

28th At Sea. Reached Ratnagherry at 2½. Immediately as we landed on the beach a servant approached to invite us to come to the house of the judge Mr Campbell, a member of the Scotch Miss. Church. He received us very kindly & for the three succeeding days we remained in his house, he treated us with a hospitality not to be forgotten. And it may be added that upon our return to Bombay we found a letter from him making a donation to the cause of the amount of the expences of our tour, - a token most gratifying.

29 Sabbath. Notice had been given to the Europeans here, 1½ dozen families or more that we would preach, - but few came. They were most of them of Eng. people, and the Bishop of Bombay has seriously recommended such not to attend the preaching of dissenters.

He was the first white person he had seen since leaving Bombay. We had been to many populous places, and not seen a single Eng-lishman to represent the Government. The people live under an invisable government. Nevertheless there are great numbers of the inhabitants of India who live & die, without seeing a single one of the conquering race. The gov't. does wisely & will, no doubt, in employing natives in so many of its official departments. I had a very difft. impression before coming to this country, thinking it was governed by force. But it is moral power that controls this people. Nothing can be more pacific & tranquil than the appearance of the country as one travels through it. This seems to be the auspicious moment for the church to awake, and pour in her armies. Who knows how long a time God is giving.

Resolved this day, to use my best powers in the work assigned me. To labor as much in the matter of presenting truth to the heathen as if I were presenting it to the most enlightened home audience. There must be a great deal of preaching before right preaching, constant attention to improvement in every discourse. Thought about Pike Leo and its forests. The cultivators had almost to kill themselves in labor for some years, getting barely enough to live on; it was so much easier to plant these great trees than to get them out of the soil. After they had hewn down a tree, there was still an immense work to get these great tenacious roots out of the earth. But this was observable, that as fast as they cleared away they sowed. So let us labor, so let us sow, so let us live in hope.

30. There are three government schools, 1 English & 2 Mahratta which we visited and examined, this & the following day. In the Eng: 500 boys, income Mahr. 100. 40 Brs. in the other 175 70 Brahs. Where is Mr. Keroo? - was gratified in the Eng: school. An excellent class book (Mr Cubbock's) is used, having many evangelical sentiments in it. Is in most schools, sufficient

attention is not given to the relative importance of studies. Why should a youth be taught the names & localities of all the Counties in England, while ignorant that their are countries where the sun does not rise for months together. Their acquaintance with English history was pretty good. They knew little about America. The teacher was ignorant what goot. we had in the U. States, though one of the boys could answer. One thing was well, they studied English etymologically, and knew the force of the Latin prepositions that enter into its words. Visited a temple in the afternoon where a poor Brahmin was reciting. He addressed himself principally to one person, who was sitting there on a carpet, & who had probably hired him. In the portico around the court of the temple were many Hindostanee travellers, - mendicants gosawees & others. Their complexion is of a more intense black than we commonly see in the natives of the Deccan. The Mahratta complexion is generally about that of our mulattoes. The Brahmans are still lighter, proving themselves another race, no less by their physical & intellectual constitution. The Eng. school being dismissed, many of the boys gathered around us here, & entering into controversy showed that their learning had bred conceit, while it had not detached them from their idols. One of the boys dared to assert that sin & righteousness is the same thing. We visited the fort & temple of Beisaw in the way. Asked them how they could worship a being who had cut off the head of Brumha. They knew nothing about it, they could not read. Large bundles of straw were there, & it appeared to be used for the accomodation of oxen & buffaloes as well as of Beisaw. We however could not enter. We were much pleased with the view from the walls of the fort erected by Shiwaji. The fort encircles 2 hills, & a little village is bosomed in the interjacent valley. The sides of the hills were diversified, & many noble & fruit-bearing trees were picturesquely scattered about, & broad sea on the west, an undulating [illegible]

cape to the East. Rutnapheery is a large place, though of no commercial importance. And as it is not I believe a declining place, it is on that account perhaps a desirable station to occupy. The streets are surprisingly clean, the gardens full of flowers, the streets & houses overshadowed by luxuriant fruit-bearing trees. It is a pleasant place, to live in, considered externally. Within the presence of Europeans would be advantageous to the missionary is questionable. There is a physician. It does me no good to come into contact with English, - I am obliged to have myself against the injurious influences of their society. Not because of what they are, but of the way they live, - of their style & etiquette &c. The place is said to be not favorable to the securing of health, but decidedly so for the preservation of it. At Somesh was in the neighborhood is a govt. school.

Mr. B told me he had tried upwards of 50 criminal cases. Perhaps for the year there will be 70. He remembered when they were 30 to 40 annually. Civil cases 300, formerly under 100. The crimes are chiefly forgery & adultery. He judges all criminal cases having under 7 years imprisonments.

21st Visited the gaol. 281 inmates: 240 of them women. The prisoners are employed in working bamboos into baskets & mats, also in making carpets & linen towels. They have a garden which they cultivate. They grow & prepare considerable tapioca. The gaol is commodious, secure, clean & comfortable. There are no cells for individuals. All live together. We looked at their rice & saw it to be of a rather superior quality. We saw a woman who had just been condemned to be hung. She was weeping bitterly though silently. Br. H addressed her. Observed in front of their cells little altars erected by the prisoners for idolatrous worship.

Started in the evg at 10½

Wilson.

- "In instituting a discussion of religious creeds, we have not in view the expression of our own feelings, but a kindly influence over our opponents." - I am prone to this error. I seek the expression of my own feelings too exclusively. I do not study enough the expression that will be most likely to convince.

"We are not contending for victory but conviction - we seek not to humble or incense our adversaries, but to conciliate their confidence & direct their judgement. We seek to work a salutary change in their principles, and in this we shall most assuredly fail if we begin by disregarding their prejudices & provoking their resentment." God drew me with cords of a man with bonds of love, - so let me draw others. He took into account my nature, my disposition, my characteristics, & then framed motives adapted to operate upon me. So let me do with others. Had anyone come to me angrily denouncing my prejudices & asserted the truth, I would only have been embittered against the truth, invested it with the unlovely features of the man expressing it. "Speaking the truth in love." Let your words be always with grace. Christ spake "gracious words" when in the presence of a congregation, ready to kill him.

Wilson's Lectures "On the Hindoos."

Vyasa arranger of the Vedas probably lived 1300 years before C.

The practical portion of the Vedas consists of little else than detached prayers to divinities now for the most part unworshipped, some even unknown.

The worship prescribed in them is generally domestic.

The religion of the Vedas was a worship of the elements most probably in its earliest & rude condition.

The fundamental doctrine of the Vedas is monotheism.
It seems doubtful if idolatry was then practised
Brahma Vishnoo & Shiva are named, but not their incarnations.
In the matter of marriage the Vedas contemplate responsible persons
9 years of studentship before one.
No fault is to be found with the character of Rama as a hero
except the impossibility of his feats.
Sita is a model of a wife.
I believe the oldest of the Pooranas to be not anterior to the 8th or 9th
century; & the most recent to be not above 300 or 400 centuries old.
The Bhuguvant Pooran admitted by learned Brahmins to be the work
of an uninspired grammarian named Vopadewa, 12th century.
The tuntras are authorities for all that is most abominable
in the present state of Hinduism.
The Sunkhya Philosophy denies the existence of a Supreme
Being although it recognises a twofold distribution of the universe
matter & spirit.
Brumha inapprehensible by the understanding until that
is freed from the film of mortal blindness.
The doctrine of pantheism - that of the Pooranas - these writers
expose themselves greatly to the charge of gross materialism.
The Vedanta doctrine is that there is ~~not~~ one only prin:- in the mind-Spirit
All the schools except the Vedanta, whether theistical or
atheistical, are dualistic, & agree in recognizing the eternity
indestructibility of the prin. or element of the sensible world,
adopting the maxim ex nihilo nihil.
Charity, the requital of evil with good, - these duties are
all repeatedly enjoined, and Hindoo authorities commend
as earnestly as those of any other language, and people
practise in general as much as most other people the duties
of their social condition, filial piety, paternal tenderness,
kindness to inferiors, & obedience to the king.

"It is a remarkable circumstance in the history of the Hindoo opinion, that amidst the many varieties of practice & collisions of belief that have from time to time prevailed in India, it does not seem to have occurred to any individual learned or unlearned, heterodox or orthodox to call in question the truth of the metempsychosis. The Baddhist who denies every other Brahminal dogma adopts without demurring the n . It is a doctrine of remote antiquity, it still reigns despotic without any signs of decrepitude or decay over the minds of the nations of the extreme east, over Burman, Chinese, Tartar, Tibetan, Indian, over perhaps 60 or 70 millions of mankind.

Memo, to put down argument to prove con concerning the Hindoo & other religions of the land, & Christian religion. Worshipping the Sun &c. "He is but a lamp set up in the sky by day as the moon is by night. He leaves you for 12 hours at a time; & to night you will have neither sun nor moon to look to. He has five dark spots on his body." Vestit. Liable to be eclipsed. In some countries not seen for 6 months.

Worship of a God you cannot see.
"Hindoo - In your way of worship God is not seen, & therefore the mind cannot rest upon him.
Missy. Is he seen in yours? - H. Yes. M. What, do you actually see the god when he comes on to the stone?
You cannot see him - because your minds are darkened. Because of sin, you do not see him. Whom the world cannot receive because it seeth him not.
Their feeling is we must see - before we can know. But how are the qualities of God made known by idols.

God the author of sin.

" Br. God gives the disposition to good & that to evil. M. You reproach God, you try to ruin his character. Hence I conclude that there is no friendship but enmity & strife between you & him. [The worst you can say of anyone is that he is a sinner. You charge God with being the chief of sinners. If anyone accuse you of sinning you get very angry. You think yourself better than many because they are sinners; therefore you must be better than God. Sin brings misery to the soul. How bad & wicked of God to put sin in our hearts then. Why does he make men suffer ~~because~~ if they are not guilty. Sin is what the doing of God's will. But God does not wish that we should go contrary to his will.]

Br. Who then gives the disposition to evil? M. It's from Satan & yourself. Br. Then Satan is greater than God. M. The greatest villain is not the greatest man. Sin is littleness not greatness. [God gives us freedom to obey or sin, — He is trying us. If He did not let us have the power to sin, there could be no trial. Animals are ruled by physical power. Men are ruled by motives; they may yield to them or not. I am delivering a message in the name of God; you are free to obey it or not; God will not constrain you; but if you refuse to pay attention & to receive the truth he will punish you.

Vidoos Viti. As a cowherd with a rod in his hand tends cattle, so do not the gods keep us; they give mind to the man they would keep.

"Bra We will not forsake our own way. M. You have forsaken it already: Indra is the chief deity in the Vedas; but what has become of him. Shiva is never mentioned in them, now he is your prin. divinity. [Your way was once our way. Our ancestors were idolaters – they received the gospel – see how the blessing of God has rested upon them.]

"The practices of your own caste says the Geta even though faulty you ought not to abandon." [Give a reason.]

Ramoshi &c.

God created me in my religion & you in yours, said a Brahman to me to-day. If mine is false why did he create me in it? That is he created you in a country where the Hindoo religion exists. If he creates a man in a family of thieves, that does not prove that he would have him a thief....

The Sins of Hindoo gods.

"H." God can do what he likes; just as a great man can. M. There is a limit. God cannot do what would dishonour himself. [He will conduct himself in a way not to please the bad, but to excite the admiration of the good: It is no privilege to commit sin any more than to commit poison. Brahma declared that Shiva was a sinner when he cut off his head. Either Brahma lied or Shiva sinned. If you make God such another as yourself. You think if you had all power you would do as the poor ans say your gods do:

Hindoo. Well, God's establishment is a very large one, & your religion I dare say may form part of it. [If our system forms a part, theirs can not, – for ours is antagonistic to all others.]

Ours says God is true, yours he is possessed at once of truth passion and darkness.

Ours says the Spirit of God and of man is different yours the same

" " forsake a faulty religion yours not.

" " a man is not saved by his own righteousness yours he is.

~~Bh~~

Bhugwunt Gita

"Whatever image any supplicant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith, with which being endued, he endeavoureth to render that image propitious, and at length attaineth his object as it is appointed by me. But the reward of such short sighted men is finite."

"The ignorant believe me who am invisible to exist in the visible forms under which they see me."

"The Supreme Being is to be worshipped by him who worshipperth no other gods."

"[Heaven & hell are the great things set forth in the Bible; but here it is amalgamation with Brahma or a return to mortal birth. Properly no reward nor punishment.]"

"Those who are infidels to this faith not finding me, return again into this world, ~~without finding me~~ the mansion of death.— {What do we desire more than this ?}"

—Great minds serve me with their hearts sin diverted by other gods

"I am the sacrifice, the worship, spices, invocation fire victim. I am the journey of the good, the comforter, the creator the witness the resting-place the asylum & the friend. [These are all the proper titles of Christ.] I am the inexhaustible seed of all nature. I am sunshine: I am rain; I am death & immortality."

(These inventions are of a man absorbed in Krishna, who only allowed his senses to tell him of Krishna.)

The followers of the 3 Vedas obtain the region of [illegible]

when they have partaken of that spacious heaven for a while, they sink, as soon as their stock of virtue is expended into this mortal life again. Because mankind are unacquainted my nature, they fall again from heaven."

"Whatever thou doest, whatever thou takest, sacrificest, guest whatever thou shalt be Zealous about, make each an offering unto me."

"There is not one who is worthy of my love or hatred."

"They who serve me I am in them & they in me."

"My believers rejoice amongst themselves & delight in speaking of my name & teaching one another my doctrine.

"I am the soul which standeth in the bodies of all things."

"He my servant is dear unto me who is free from enmity, the friend of all nature merciful exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions & firm resolves." [What could be better? Who will say that there is no such as a natural religion, that is, no divine teaching naturally? God hath not left himself without a witness among the heathen. Such passages are important as means of condemning the heathen. The Bhuguvut Gita may be produced in the ~~government~~ judgement day; & the truth of God which is contained in it adduced against the actual deeds & lives of the Hindoos. The great superiority of the Christian religion is that it contains motives & is accompanied by a divine efficiency to bring the minds of men in conformity to its standard. Hindoo & other religions can only bring to light the obligations of men, having no means of enforcing these obligations. To the passage above cited is added "and whose mind and understanding are fixed on me alone." – The character of the mind and its acts are to be ascertained by considering the supreme object of its affection what that is. I am much surprised as I read this book to see the resemblances to Christianity! [illegible]

made to many of the highest & most mysterious facts of our system. The object is Krishna instead of Christ, and this dam as the whole viewed as a renovating system. But it does seem to me that the author of it knew of the gospels, knew the gospel of John.]

"Having regarded thee (Krishna) as my friend, I forcibly called thee Krishna Yadava friend; but alas I was ignorant of this thy greatness because formerly I was blinded by my affection & presumption.

{ Compare with the transfiguration scene }.

"He is my good servant who forsaketh all enterprize, is unexpecting, is self-dependent and unchanging, rejoiceth not & findeth no fault, is unsolicitous about the want of things."

"The incorruptible being is likened unto the tree Asvatha, whose root is above & branches below.

{ I am the vine ye are the branches. }.

"I pervade all things. I am the moon, I am the fire in the bodies of all living, when I digest the food which they eat.

I am he who formed the Vedanta."

"Those men who perform some mortifications of the flesh not authorized by the Shastra are possessed of hypocrisy & pride". These fools torment the spirit that is in the body & myself who am in them.

[This system would extinguish all desire. Hence the Christian system makes desire the grand instrument of the Christian's felicity. It leads his desires from a false to a right direction, & then bids them grow ad infinitum. If there be no desire, God cannot bless us. His gifts are thrown away in such a case. As the mother loves to see desire in the babe, because she loves to gratify her offspring, so it is with him whose name is love. Destroy desire & there is an end to all prayers.

"A man's own calling with all its faults ought not to be forsaken

Kashi Khand.

Duties of a Grihastha-ashram or house-keeper.

He must not relieve nature in a cow's stable or in ashes.
" " " spit food out of his mouth.
" " " relieve nature in the water.
" " " mount upon a bull.
" " " let the smoke of a burning body blow on him.
" " " bite his nails.
" " " drink water lying on a bed.
" " " praise or revile anyone.

The gift of a house obtains owning.
" " " " palky obtains an excellent wife
" " " " bed " " " "
" " " grain " the increase of everything. "Hence is that scattered
By false words a sacrifice is rendered vain.
" lascivousness to purchunya " " "
" disclosing a good deed the fruit of it is lost.
" disrespect to Brahmins life is shortened.

There was a brahmin named Wahib, a dealer in salt, who married the widow of a wearer of kusti. There came a famine & he journeyed to another country. A tiger destroyed him on the way. An eagle snatched up the left foot & flew off. Yumu's messengers came & beating him led him to Yumu. The latter called the Chitrigoopt who recounted the atrocities of the brahmin, & he was sentenced to pass a kulp (432,000,000) years in each hell. As they were about throwing him into hell, Shiva's messengers came. For the eagle flying over the Ganges had been pursued on by another eagle, & had dropped the foot of the brahmin into the Ganges, consequently all his sins were blotted out, and he was transported to Swurg.

"This I verdas," said all the gods, "how shall we

bring him under our authority; there is not the least particle of iniquity in all his empire." This is the language of Satan & his devils.

Shiwa taking up his abode on Mount Mundratsul, became so unhappy because of his absence from Kashi, that he fainted away daily falling to the ground. (A good proof of his being no god.)

"Diwodas is governing righteously, & treats his subjects as his own offspring; therefore some subtle way of expelling him must be found out," said Shiwa.

In a time of great dearth Brumhadewa appeared to Diwodas who was performing tupurchurya in Kasi, & offered him the government of the world. He took it on condition that the gods should remain in Swurg & not come to earth and worship without his ~~consent~~ permission. Mt. Mundratsul came to Kashi to worship & persuades Shiwa to come & inhabit in Koosh dwip.

Diwodas became the best of kings, in so much that sin ceased & happiness reigned throughout the land. The gods becoming alarmed repair to Wruhus-puti. At his suggestion they induce agni to withdraw all fire from Diwodas' Kingdom. He comforts his subjects pointing out the true cause to be in the jealousy of the gods, & promises to compensate them abundantly by his own power & wisdom. Shiwa & Paewati send by Yogini to Kashi, & remove Diwodas by allurements. They could not succeed. Then the sun received a commission, and in twelve Adityas essayed to fulfil it. But in vain. Afraid of Shiwa's wrath, he remained in Kashi. Shiwa could not imagine why he heard nothing from the sun & the Yoginis. Then Shiwa sent Brumhadewa who assumes the form of an old brahmun and said to Diwodas; I have seen no king equal to you. You govern yuthashastra (scripturally) and yuthanyay (righteously.) Thou art blessed. Brumhadewa too was unable to seduce Diwodas or to leave Kashi. Yet he had engaged that no gods

should dwell at Kashi. Then Gunputti was sent. He came a wan Jyotishi, interpreting dreams to the people. He tells the king that he is infinitely wise righeous, holy as the name of Ganges. He tells him his fortune namely in 18 days there will come a brahmun to whom to whom if you harken you shall be blest. Then Vishnoo was sent who came as (Boddh) with a captivating person - Gooroo his disciple teaching that this world is as it was from the beginning. There is nothing but God. Eating, sleeping, copulation fear are common to all localities. As we fear death so does Brumha. The only religion that is to do good & take no life accumulate money dilligently. Satisfy your inclination & senses. Heaven & hell are here. To die is the only emancipation. Purum Dhoorm is to satisfy your desires. Kill nothing, cut no tree, shed no blood, throw not sesamum & clarified butter into the fire (sacrifice). His wife taught the women to surrender their bodies to all who asked them. God is the only agent. There is no distinction of castes. By this means the land became full of iniquity. Dewodas became unhappy. Vishnoo says to him, there never was & never will be so righteous & powerful a king.

As long as a man's reputation for righteousness continues after his death among mankind, so long shall he live in paradise.

He that shall speak an untruth for a she goat must go to hell with 5 ancestors.

"	"	Cow	"	10	"
"	"	horse	"	100	"
"	"	man	"	1000	"
"	"	money	"	all his descend. & all	"
"	"	land, all that he possesses			

must be desolaged.

A certain deity had an eye that destroyed everything it glanced upon. He came to see Gunputti, (a ~~visitor~~ of Shiva) & the head of Gunputti flew off at his glance. So an elephants head was given him. The same poorana that tells this declares Gunputti to be the greatest of Gods, worthy of all adoration. He that cannot keep his own head on his shoulders, is a poor hand to save theirs.

~~Jugunnaths~~ Jugunnaths wives in aries from 5 100000 (Gomastahs or Bantwahs) sent about to entice pilgrims to Puri. They are sometimes gone for several years. Present temple built 850 Years since. One sixth of the pilgrims die.

23. 821 Rs paid from the public treasury: 500 allowed to a beirage on a/c of daily food to the idol & 2666 to another that he may distribute the holy food.

"When Jesus Christ comes from heaven & gives us Mahaprusad as Jgunnath does, we will worship him.

That only is to be called an ear, that delight to in hearing the kathas of Shiva, those only are to be called hands that perform Shiva's pooja, those only are to be called eyes that witness his pooja, that only is to be called a head that bows to Shiva, those only are to be called feet that go on pilgrimages to Shiva's holy places.

~~Hum~~boldt on the B. Gita.

Action to be preferred to inaction: only it is necessary to forsake the bonds of action, - that is relinquishing all consequences, - to perform it merely for its own sake. Thus inaction is really preserved in the ~~mid~~ midst of action, - which is necessary after all because actions inferior to speculation. Actions are unavoidable. The wise man allows matters to have its own way in the actions & considers them as mere phenomena of matters, distinct

from his own being.

The Godhead properly the only moral agent.

Only those who are blinded by an earthly mind, seek the cause of their action in themselves; the modest sage never considers himself as the sage.

Man frees himself from all his actions by laying all his actions on God: he who does this, remains undefiled by sin, even as the lotus leaf swims unwetted on the water. [The man makes himself a saint by casting the responsibility of all he does on God.]

Transmigration. "In a philosophy which regards every action, every emotion of the senses even the most indispensable bodily functions as productive of perturbation, entanglement & contamination to the Spirit the earthly life can only appear as unstable void of joy. The world is regarded as an eternally rolling engine, with which every one who enters it is wheeled round. From this it follows that rest must be the highest happiness. But within the limits of finite death must necessarily be succeeded by new birth, there remains no other way of obtaining complete rest, but that of transition into the Godhead, the end of all imperishableness and unchangeableness. And this transition is rendered possible by the kindred nature of the Spirit (to itself) wherever it may dwell, – while devotion is the means of separating the Spirit from matter.

Church Miss. Soc.

1820.	Revd Mr Kenney	arrived in By returned to Eng 1826	unfaired. health & domestic occurrences wife & children retd 1820
1826	" Mitchell	" " "	1830 Mrs M's health Mrs S died 1826
"	" J. Steward	" " "	1828 ~~ill health~~
1829	" Mr Farras	" " "	1838 ill health.
"	" " Dixon	died January 1846.	
1832	" W. Mitchel returned.	" " "	1834 ill health
1836	" Warth	died 1842.	
"	" Robertson	retd to Eng 1843 ill health.	
1836	" Mange	" " "	1857
1838	" Valentine	died 1844.	
1842	" Farras returned	" "	1847 ill health "
1843	" Mellow	" " "	1844 " "
1844	" Mulkuscea	" " "	1848 death of Mrs M.
"	" Isenberg	" " "	1852 ill health
1845	" Dredge	died 1846.	
1847	" Rogers		
"	" Lerrom	died 1851.	

15 Miss. 11 gone to v 1848 of them 11, 1 lived 77 yrs.
1 " 14 "
4 " 6 "
1 " 5 "
1 " 4 "
2 " 1 "
1 " 1/2 " 4 1/2 years
11 " 47 1/2 average

Results

In Bombay 9 natives baptized
" Nasick 30 " " 7 of them children.
" Mallejaum 4 " "
" Astaqaum 16 " "
Total number baptized 59.

American Mahratta Mission.

1813 Revd Mr Hall arrives in Bombay dies 1826.
" Nott " " " returns to America 1815, ill health, liver complaint.
1815 Newell " " " dies 1821
1816 Bardwell " " " returns to America 1821 " "
1818 Graves " " " " " " 1832
" Nichols " " " dies 1824.
1821 Mr Garrett Punte " " " dies 1831.
1824 Rev Mr. Frost " " " dies 1825 of consumption.
1827 " D. Allen " " " returns to America 1832.
1828 " Byrus Stone " " " joined the Ch. U. S 1838. Mrs S died
1831 " Wm Harvey " " " died 1832 cholera.
" " Hollis Read " " " returns to Am: 1838 wife's health.
" " Wm Ramsay " " " Mrs. R dies 1834 cholera.
1832. " Geo. W. Boggs " " "
1833 Mr Wm C. Sampson " " " died 1835 consumption.
1834 Rev D Allen returned in Jany.
1837 " Graves "
" Jerdol B. Minger retd to Am: 1841 Mrs M's health.
" Geo. W. Hubbard
" Amos Abbott " " " 1847. again 1855
" Miss Orpah Graves (this A. H. Kimball (Miss H marries Mr Stone)
1835 Revd Henry Ballantyne Retd Dec 1839. Again 1852 left Sept 4/55
" Mr Webster Jury
1839 Rev Eben Burgess.
" " Ozro French Retd July 1847.
" " R. W. Hume
" " Miss Cynthia Farrar retd.
1846 " S. B. Minger.
" " Mr Fairbank. Again Jany/57
" " " Wilder. " Nov/61
1847 " " Hazen. " May/64

1847 Mr. Burgess.
1848 " Wood.
" " Bowen.
1851 " Burel
1854 " Barker returned Apl 1865.
1857 " Harding.
" " Dean.
1863 " W. H Ballantine returned March 1865.
" " Bruce
" Miss Chloe Abbott
Mr. 1864 Mr Chapin died Apl 1865.

Missions in India (Tranquebar) began 1706.
In the course of the century 50 missionaries to India. 50,000 bapt. converts. Caste distinctions tolerated in the Church.
Modern era of Miss^s. began with Serampore Bapt. M. 1799.
in 1830, 147 Miss^s in India (50 of these still in 1858).
" 1850. 413 " " - of these 22 ord^d natives, Besides 551 native preachers.
Communicants 17,356, of whom 5000 admitted on Evidence.
Bible in 10 languages N. T. in 15.
cost £ 187. 000 per annum.

	Missionaries.	Nat. Preachers.	Communicants.
In Bengal Orissa & Assam	101	135	3,416
" N. W. Provinces	58	39	608
" Madras Presidency	164	308	10,464
" Bombay	37	11	233
" Ceylon	43	58	2,645
Total	403	551	17,356

1/4 of all the missionaries in the world, nearly 1/3 in 1850 died 4.

average duration of Missy. labor in India 16 3/4 years.

" " " " " of 47 Tranquebar missionaries.

last century was 22 years each.

in Calcutta 29 Missionaries

" Benares 11 "

" Agra 8 "

" Madras 25 "

" Bombay 13. "

in Lower Bengal, converts.

10 years ending 1802 . 27

" " " 1812 . 161

" " " 1822 . 403

" " " 1832 . 675

" " " 1842 . 1045

2 " " 1844 . 485 Never trebled in 10 years

70 missionaries in the 5 ports of China.

Wilson's Wishnoo Pooran.

The Vedas, Heroic poems, pooranas designate 3 periods in Hindooism.
The Ved Relig. not idolatry. Worship of the elements.
In the Heroic poems no mention of idols, tho' a bundant mr of incarnations.

The pooranas now existing evidently based upon some preexisting ones. Amara Sanha, in his lexicon (50. B.C.) mentions the 5 characteristics of a pooran. viz. 1 primary creation 2. secondary creation. 3 Geneology. 4 Manoos. 5 History. These characteristics are not found in our pooranas. Internal evidences also.

The sectarial interpolation is always sufficiently palpable to be set aside, without injury to the more authentic & primitive material.

The notion of the identity of God & nature assumed a new vigor in the early ages of Christianity, was carried to an equal pitch of extravagence by the platonic Christians as by the Shaiva and Waishnava Hindoos. It seems not impossible that there was some common between them.

Shunkaracharya the great Shaiva reformer 8th or 9th century. Of the Vaishnava teachers Ramanuja 12th, Madhwacharya 13th Vallabha 16th.

And the pooranas seemed to have accompanied or followed their innovations.

1. Brumha Pooran. Main object the worship of Krishna as Jugannath, not earlier than the 13th or 14th century 8000 sloks.
2. Padma Pooran. 55,000 sloks. Dwells copiously upon the Bhagawut. Intolerently Vaishnava. 12 to 16th century. different parts.
3. Vishnoo Pooran 7000 sloks. 11th century.
4. Shiwa or Wayoo 12,000 sloks.
5. Bhagawut 18 000 sloks. Exercises a wide

direct & powerful ~~opinion~~ influence upon the opinions of the people than perhaps any other of the poorans. 10th book in its characteristics & popular part, containing the history of Krishna. 12th century.
6. Narad Pooran. In this the story of a king Rukmanguda, who having to choose between breaking his fast on the 11th day; & killing his son, chose the latter 16th or 17th century.
7. Markanda. 9000. The boast of this pooran is the long episodical narrative of the actions of Doorga, 9th or 10th century.
8. Agni Pooran. 15,000. of a recent date through embodying relics of antiquity.
9 Bishishpooran 15000. contains about the Nag Pinchkanis; a manual of religious offices not a pooran.
10. Brumha Vaivath p. 18000.
11. Singa 11,000.
12. Varaha Pooran. 10000 12 century.
13. Skund Pooran 80 to 500,000. Kashi Khund 15,000. prior to Mahmood of Ghazni's ~~fact~~ brutal attack on Benares.
14. Waman P. 7000 14th century.
15. Koorma. 17000. Posterior to the Saintrik, Jain & Shakta sects
16. Mutsya. 15000 The Mahabharat quotes from it. But the MB is doubtless older than any pooran. {Probably their was an original Mutsya Pooran from which the MB & modern Mutsya borrowed.
17 Gurood 7000.
18 Benkmarned.
Khalk (oop) Pooran 9000.

The first human beings were created holy & happy by Brumha, & so lived for a long time; till that portion of Huri which is one with Kal (time) infused in to created beings sin. From sin came sin & suffering, wherefore houses & cities were built for protection. The sect in whom the dross of sin abounded assented not to sacrifices, but reviled

both them and their results, the gods & the Vedas. [Bain:]
Prahlad then said to Vishnu, I have been hated because I assiduously proclaimed thy praise, do thou O Lord pardon in my father this sin that he hath committed. Weapons have been hurled against me. I have been thrown into the flames; I have been bitten by venomous snakes, and poison has been mixed with my food; I have been bound and cast into the sea; & heavy rocks have been heaped upon me. but all this, and whatever wickedness has been done to me because I put my faith in thee, has been suffered by me unharmed; do thou therefore free my father from this iniquity.

Narayan the most hopeful of the pundit-jis I think, who has seemed now for a long time hovering on the verges of Christianity, said to day that in the house adjoining his a man died last night. I asked what he had died of and was surprised to hear him say that he had died of sorcery. What doubt could there be of it? He was yesterday a healthy man, a sudden flux of blood came upon him & he died immediately. I told him how diseases wrought with in before they became apparent. He cited the case of the magicians of Egypt. He had to leave his house at 5 o'clock; for if he had waited for the funeral, he might have come in contact with some mourner, & become defiled, & been unabled to come to the school.

Mr. A told me to-day that he had seen Annoan's performed for rain at the expense & with the appointment of the Brig. Govt. Brahmins had received at Ahmednuggur the appointed sums for it. A man on the river side conducting himself frantically was suspected of pouring the rain.

ures to frustrate the rain, was carried to the magistrate by an enraged mob.

25th Mor Shastro was contrasting the Hindus & Europeans today with respect to the love of knowledge. "In our houses you seldom see a book. Perhaps one in a house. In yours books are in every part of the house. You can not open a cupboard or a drawer but books books books meet the eye. If I had a thousand rupees I would give up laboring as a pundit, would get a farm & live at my ease. We have no taste for labor and exertion. We love sleep." To be such I said is to be little better than stones, I said. "We are stones, that is it, stones and more. All we make is to be left at our ease." - These remarks were uttered in consequence of my saying that there was no self-denial in their pilgrimages, people all the world over enjoyed change of scene & travel. "It is so with you" he said "not with us." We experience a great many discomforts in travel, because of the exactions made by religion. No public houses, ablutions &c. We do not leave houses if we can well help it."

He spoke of the wonderful contrast between the position of women among us & among them. Our wives are servants. They wait upon us. If we ride with them, the comfortable & conspicuous place is for us, they must sit as they can. Suppose I should invite you, it would be useless: My wife could not understand my civility. She would feel lost out of her element. The girls that receive instruction in your schools cannot continue the cultivation of knowlege. My brother's wife had learned to read and write, but he forbade her reading and writing. She would be his equal, which would be a great sin according to all Hindoo ideas. If a woman is learned among us, we expect she will become a prostitute.

A life of great and prodigious exploits would have been comparatively an easy thing for him, but to cover himself

with beauty and glory in small things, to fill and adorn every little human occasion so as to make it divine, - this was a work of skill, which no mind or hand was equal to but that which created the atoms of the world.

You will find Paul's epistles distinguished by great principles, and at the same time by a various and circumstantial attention to all the common affairs of life, and is that you have the secret of his efficacy. There must be detail in every great work.

Accurate & careful detail, the minding of common occasions & small things, combined with general hope and vigor, is the secret of all the efficiency and success in the world.

Dec. 3. Yesterday afternoon attended the funeral of Jane a member of our church & Mr. Hume's boarding school. She died after a brief illness, glorifying the grace of God greatly in her death. She was about 25 years old. Thus another has gone. In this way we will soon be reduced to nothing. But how much better to go this way, than the way of Baneba and the others. I have no hopes that this may be made the occasion of good in the school, and that some may be awakened. I am abounding in hope, not because of anything I see externally, but because of what I see of the Saviour. And there is a wonderful manifestation of Christ in Europe at this time, which is not without a quickening influence upon my own soul. I feel more and more that the time is short. ~~Thanks~~ Tomorrow the 4th of December the anniversary of a day not to be forgotten by me. On that day 1845 I began to rejoice in Christ with joy unspeakable.

Mr Hume mentioned to-day that since his arrival here the number of converts not from the school was only two; one of whom proved an impostor, & the other was recently excommunicated.

Selling books this morning in the street, a man asked if it was true that Jesus Christ had ridden on an ass. I told him yes. He said we consider that very base and disgraceful. - I told him that God had made asses & horses & the bodies of men;

and we had no right to regard with contempt any of the works of God.

8th Speaking with the pundit about the death of Jane, I remarked upon the insensibility of men, how surprising it was that they should be constantly reminded of the presence of death in the world, and yet live as if there were no such thing. How explain this infatuation. Could anything be more calculated to awaken man to reflection & conviction than the death of a friend? He said that the Hindoos often spoke of this insensibility to one another, and they consider it so wonderful that they could ascribe to nothing but the immediate power of God beguiling their minds and enveloping them in the veils of maya. I remarked on the dreadful wickedness of such an explanation.

Mr A's remarks refer to annual report of A.B. for 1837 p 88 & for 1838 p. 32, respecting large marts of commerce in heathen countries being common missionary ground.

Tanna is situated so near and in easy communication with Bombay, the missionaries there would be a permanent part of the Bombay Mission. The Missionary Herald and Reports of the Bd from 1819-1825 contain many notices of Tanna. See also Missy. Herald 33 vol page 106. Also the report of the board for 1848 p. 134.

A station at Ruttnagherry might for a time be connected with the Bombay Mission, but should ultimately be made a distinct mission, as much so as Ahmednuggur is.

If the Board prepared to commence a station which must in long in order to its proper development & efficiency become a distinct mission,

As the missions of the A.B. are without local committees of supervision, they should consist of a considerable

number of members in order to their possessing such an amount of judgement, wisdom & experience as will secure efficacy & stability to their operations. And a mission in Southern Bonca n would need more members to secure these ends than a mission in Bombay where intercourse with those of other societies is enjoyed.

Now if the B are prepared to commence a mission in the S.C., to supply it with missionaries & funds, and also forthwith send another reinforcement to Bombay, then it may be expedient for us to commence a station there.

Sanna mentioned in the Report for 1846 p. 134.

Mr. H's remarks. Bombay by far the most important Missionary station in Western India. A city erected on a hill. Its preeminence on the other cities of Western India like that of Paris in France. Here as a general rule every important movement affecting the country at large must beg in, thence be carried on. Magazines & newspapers circulates not only on the Mahratta Country, - but in Gujerat Persia &c. Books too. Books printed here for exportation to Persia.

Missionaries in Bombay, number quite inadequate. There is one missionary of the Prot. Soc., whose labors are wholly in English, & chiefly among the East Indians & persons of European descent. Church Missionary Society. 2 missionaries, chiefly occupied with the money school where most of the instruction is in English.

Free Church Mission. 3 missionaries (one absent) chiefly devoted to an English institution. A small Mahratta congregation of the Sabbath.

Established church of Scotland, 2 missionaries time devoted to an English institution, no native congregation.

Population Mohammedans. Their importance is increased by their relations to the neighboring Mohammedan countries and to those of the same faith there

all the towns of Western India. Bombay is one of the important points from where they labor for the followers of the false prophet. Two missionaries ought at once to be set apart for these.

88,000 speaking the Guzerati language for whom little is done: Most enterprising and wealthy portion of the population. Print several newspapers. 2 or 3 missionaries needed for them. And the whole number of missionaries now in Bombay ~~might fill~~ might well be doubled for the Mahratta speaking people.

Mahim a large village, one or two missionaries might well be stationed there.

Church Mission has had but 3 or 4 converts.

Free Church " " about as many as we.

Ed. Ch. of Scotland " yet without a convert.

The difficulties in the way of gathering a native Church in such a place as Bombay are greater than they would be at interior and smaller stations.

Therefore inclined with Mr. A. to approve of our occupying an additional station.

Other important fields in our vicinity are wholly destitute, and I think one should be occupied.

Were the Eng. Gov. extended over Satara, that place decidedly the most interesting and promising unoccupied field in the Mahratta country.

Rutnagherry being finely situated on the sea-shore is a more desirable residence than Tanna which is shut out from the sea, and which is rather hot and trying in the hot season. With this exception Tanna is also a pleasant residence. Population of Rutnagherry larger and perhaps in the midst of a more interesting and encouraging field of labor. More education and intelligence than in any other part of the country.

Two missionaries would be sufficient to send there for the present. These Brethren there could obtain advice and in case of need assistance from Bombay and Ahmednuggur. The experience and adopted places of the other missions would be a guide.

Were I to choose a station for myself I should on the whole prefer Ratnagherry to Tanna. Tanna's proximity is greatly in it's favor. The way would be open for these ~~then~~ to go then as soon as ~~possible~~ they might wish.

Kashi Khund.

A certain Brahmun died wickedly and after death became a Pishach. He saw another brahmun dog wickedly & entered into him. This Brahmun found a yudhaman in a certain banyan who took him with him to Kashi. Shiva's people would not let him enter, so quitting the Brahman he remained outside, because "no evil doer shall enter Kashi." {Where then the boasted efficacy of its waters? Can they cleanse only those that need it not?} He ran to eat the leavings of another brahmun (a Kapundi) one day, who became frightened and exclaimed Shiva, Shiva. The efficacy of this exclamation was such, that it obtained for both the brahmun and the Pishach admission into Kashi. There he saw another brahmun named Balmich performing tap who promised him deliverance, and sent him to bathe in a certain tirth. The Jalundeiwata or water sprites ~~so~~ would not let him approach; so the brahmun gave him some unbaized ashes which prevailed for him and he bathed. There appeared a celestial Chariot and bore him to heaven. Balmich also obtai

ed emancipation.

Vishnoo sent by Shiva to Kashi, near that place made and set up a stone image of himself and worshipped it. {A good fact for those who would find the Nisakar worship in their own Shasters.}.

Adiskeshnu the name of the idol.

Rudra is represented in the Mahabharat as springing from the anger of Vishnoo

" " " " " Koorma P. " " " Brumha's mouth.

" " " " " Wayoo " " " " forehead.

At a certain tirth in Kashi, sesamum seed being offered for every seed ancestors shall spend a day in Veikoonth.

Brumhadew asks pardon of Shiva for his trespass in not effecting the removal of Diwodas.

Angels are stationed around Kashi to keep out sinners.

A frog came hopping in to a temple of Shiva one day, & happened to hop round the ling. It also ate up the stale offerings there. The righteousness of the Gundukshiva availed to procure it birth as the daughter of a Gundkurwa, heavenly musician; and the sin of eating and the sin of eating the offering was punished by giving her a vulture's mouth.

Indra by bathing in a tirth at Kashi became free from the crime of Brumhahutge.

There never was such a king as Rasmitrijit suffice it to say, that the very beasts abstained from eating grass on the 11th

The son of Narad Kishi was bitten by a snake and died. His father carried the body to a smashiri or cemetery. There the body became reanimated. Looking on the ground Narad saw an ant bringing the dead body of another, which also came to life.

pages 133 - 136 torn out.

Dec. 11. This morning at 6 O'clock, went into one of the most populous parts of the city with books, and was rather rudely treated. The people some of them bought books & tore them up & covered me with the fragments of them: and said all manner of evil things concerning Christ, some of them so abominable as to be beyond repetition. They wanted to know how he could be born without a father. I asked them how the first man was created, and said that Jesus was created by the power of God in the womb of the Virgin Mary. The person most conspicuous was a youth that spoke English probably of the Alph. school. But he used some English words that I would not utter for any consideration. I did not leave them quickly, nor did I suffer their abuse to irritate me in the least. There was a devotee who afterwards joined me, and hearing me read part of a tract, purchased it. He appeared to yield somewhat to the truth which I spoke. I made known to them pretty distinctly the way of salvation. The one who used such a busive language, declared himself in no need of such a salvation, for he was holy. He called the attention of all to this assertion. It was this that excited him to buy & tear up some books. I suffer much from not being able to understand all they say, - though God is certainly helping me as regards the speaking of it. One said, you seek to make us converts to your religion; we do not so; on the contrary we do not admit any foreigners to our religion. I said, God has commanded us to love our neighbor as ourself, - if any man thinks himself in possession of the true religion, and the only true, he is bound to communicate it to others.

14th I go every morning from 6 to 9 with with books, and find great satisfaction in the work of selling books and preaching as I have opportunity. It is at this time a matter of surprise as well as thankfulness that God has to such a degree

subdued the fear of man within me, and caused me to find enjoyment in my work. I never was so much interested in anything I think. This morning a man asked me who was God's father, and could not at all understand who God's father was. To. I was repeating the two great commandments some expressed decided approbation, showing that they had the worship of the law written in their hearts. I am longing to see the power of Christ more fully manifested through me. He has promised that believers shall do greater work than himself did; and it seems to me that in such a population as this there is absolute need of these greater works; that the Father may be glorified in the Son.

To day Savarman my old pundit performs the annual shradd. My present pundit who is invited told me about it. There will be present half-a-dozen brahmins to represent the ancestors, & one or two of them some Gods. These will be seated in a place of honor, and offerings will be made to them by S, who also will worship them. They eat the eatable offerings & appropriate the rest; and afterwards all the company sit down to an expensive dinner.

Dec 18th To day, a man asked me about the government of this country; whether there was any king and if so where he was. Nothing puzzles the common people more than to understand how they are governed. One man declared that these books were published by the government for gratuitous distribution and that I was swindling the public by selling them. Another man came and falling down at my feet worshipped. I inveighed against the idolatrous propensities of the people with such vehemence & indignation that all seemed to stand aghast. Perhaps they never saw any affected - this way by an act of worship. Another troubled me long with questions about the generation of Christ. I wait for his appearing. I go forth every morning

expecting to see a signal display of his power. No one among this people seems to be ashamed to steal to cheat or to lie.

22nd My heart is acted by doubts desires fears belief and unbelief conflicting. The Lord seems to come nearer and nearer; though the stronghold of unbelief in my heart comes down slowly. This morning a man asked me in the presence of the multitude, what kind of health I enjoyed. I told him my health was now good; that I had lately recovered from illness. He cried out, then you have no faith in Christ; for it is said in your Scriptures whoever has faith in Christ, he will be delivered from all evil. I told him that sickness was not an evil to Christians. It was a means of withdrawing their mind more from the world to God. And I thanked God for my recent illness. I had received a blessing from it. He would not listen to me but went on to say, Have you faith in Jesus Christ? Yes, I have. Then work miracles. I have been to the Scotch Mission school and I have read in the Gospel of Mark that believers will drink poison & it shall not harm them, and be able to work miracles. Now open the eyes of the blind. Come with me to the hospital and cure all the sick there, and I will believe that your religion is true. Here I myself am a sick man; lay your hands on me and cure me. Your religion is a lie." "It is true" I answered, "it is so written in Mark, and it is also true that I believe in Jesus." Open the eyes of the blind then. My heart fluttered within me. Bring the blind here I said. Cure me, said the man. You don't look like a sick man. If I should cure you, it would not appear. Pho aw, Pho aw your religion is a lie, and you Christians will all go to hell. Saying this he went away. Oh God remove this stone from my heart and this dishonor from the eyes of the people.

23rd again this day was asked for proof, & gave not,

that is such as would satisfy a Hindoo. Yet God is saying from the skies "Call unto me and I will answer thee & show thee great and mighty things which thou hast not known".

A man said Lot was an adulterer, yet he is called in the Bible a disciple of Jesus Christ. A black man, whether Catholic or Christian, I know not, answered him, and said that Lot lived 2000 Years before Christ, how could he then be called his disciple. The latter also said to me - why do you cast your bread to dogs; give it to children. - The first man said is not God everywhere present? - then he is also present in idols, - Why then said I, do you perform a ceremony to introduce God into the idol? And if I touch the idol, then you say, that the God is fled. You may as well worship one then as another, if God is in the idol. The man then said, if the Christian religion is true how came the first disciples to suffer so much persecution.?

Part of the page cut out.

24th The experience of last week reminds me of the autumn of 1845. I was then oppressed by a sense of the dreadful power of unbelief in me, the desirableness of faith, & my own utter impotency to attain it. - And lately I have been impressed with the strength of unbelief, and my absolute dependence on God for the power to exercise that faith I seek. I desire to feel as I should the criminality of it: I am giving the lie to authors and promises of God, wounding him in a thousand places at once by my want of faith. Let me remember what the Spirit before revealed namely, that faith is simply letting God be true

27th To day, they threw water on me, and also baskets. I thank God that I am enabled to glorify him by my perfect equanimity.

Several pages cut out.

It is of great importance that there should be a manifestation of faith in Christ. Not simply that there should be faith, but that there should be given the most decided and undeniable proofs of it by the preachers of the gospel. This principle of faith should be embodied in his life. It was wonderfully exhibited by the apostles. Their was that in their lives which forced upon all beholders the conviction that they were living by the faith of the Son of God.

Now I am at a loss to see how by any possibility, living as I now am, I can exhibit these things to the minds of those I preach to. The house I live in, the servants that wait upon me, the food prepared for me, and numberless other particulars hinder them from discovering in my life the characteristics mentioned. I may manifest them to others, but not to the heathen. They will not discover self-denial in my conduct, perhaps not even disinterestedness, so long as I occupy a position which they regard as superior to theirs in worldly advantages.

It will perhaps be said that these remarks are grounded upon an ignorance of the native character. Their respect for us is based solely upon our superior social position; and if we bring ourselves down to their level, the only result will be that they will cast off restraint and express in their conduct towards us, the feelings of opposition and hatred they entertain toward the gospel. I would say in reply that the question of native character has nothing to do with the question of my duty. Christ knew well the character of all men. He knew that the manifestation of self-denial, faith in him, disregard of worldly possessions, repentance, humility, would be the poorest of recommendations to his disciples in the sight of the world; nevertheless he commanded these things. My view

is this, that by a life favorable to the exhibition of these things, I shall enjoy a larger measure of his favor, & may expect a more decided display of his power in conjunction with my preaching. This is my one ground of confidence. My faith is altogether in Christ, & not at all in the life which I propose leading.

The question has been with me, what is my duty, rather than what is the duty of missionaries. It has seemed to me that my position was in some respects a peculiar one, and that a line of conduct might be proper for me which would not be for others, & vice versa. And I am not at this time setting forth the duty of others, but simply what I conceive to be.

From what I have written, dear brethren, you may gather that I propose with your consent, adopting a style of life calculated to exhibit to the heathen self-denial & indifference to the world, - in other words a life of poverty.

Furthermore I have concluded to renounce from this time the salary which I have hitherto received, and to support myself in some way other than by the gospel. This seems to me an important part of the system which I have adopted. I do it upon the ground of expediency, not because I think there is any positive precept enjoining it. Expedient for myself, I say; and I have no thought of urging it upon any other. I plead the example of Paul, who in this respect saw fit to differ from his companions. While Peter lived by the gospel, Paul refused to do it and even said he would die sooner. I suppose that in order to obtain the means of subsistance, it will be necessary for me to devote but a few hours a day to secular business.

It is with pain I submit these views to you, because I know they do not correspond with those you entertain. Indeed the greatness of this trial is more than I can

express. The trial I refer to is in adopting a course that may meet with the disapprobation of those I love and respect. All the rest is light and bearable.

That the Lord Jesus Christ our common Saviour and Master may guide both you and me and cause all that we do to work together for the advancement of his kingdom is &c.

Feby: 26th. (pages cut out) Hazen writes from Sirsor "I have a fear lest such a course as you appear to recommend should be regarded and should be in effect, a Jesuitical one." "Jesuitism is adopting unrighteous means to obtain unrighteous ends." This is imputed to me. Mr Lombey thought my course savoured of Romanism.

Bro. H inclines to consider that the social position of the missionary in India, who makes the love of Christ his only motive, strive to honor and glorify him in this lane, as a means in the hands of God for the extension of his cause. Brother Hume thought my views contracted unwise & unscriptural.

Bro Burgess could not help but think of the Hindoo Biragyees & recommended to go back to the mission premises. Bro. Fairbank though we should be regarded as entering into competition with the naked Goosaeis.

Feby: 28. Razio came again.

March 1. A day of great blessedness. Am meditating with great joy, on Christ's love to these heathen. To preach the Gospel to every nation. Here there's a proffer of all the love that's contained in the gospel, to every creature. All the love manifested in Christ's life and death is for every creature. What amazing measures of Christ's love have I enjoyed — yet there is more than this proffered to each of the heathen around me. God, help me to realize this love, that I may be strong in faith. How great dishonour do I do to Calvary when I doubt the willingness to make bless

thy holy arm in the sight of these people. God put it into my heart yesterday morning to consider the words, This kind cometh not out save by fasting and prayer. I find great benefit already.

What volumes are in thy last words oh Saviour. "All power is thine." "Go preach the gospel," i.e, go tell each creature I bear him infinite love." "So I am with you, this infinite power and this infinite love are given to you that you may give it to mankind."

The Lamb of God took away the sin of the world, in order that infinite love might flow unchecked to every creature. Unbelief is the sole obstacle.

March 2. A day of extreme wretchedness. My tears flow continually, even when in the street. I feel as I have never done before how aggravated is the sin of my unbelief. No one else can sin so, for no one else has had such motions to faith exhibited to him. Let me never think better of myself than of the church generally. I am almost tempted to hate the light that has been given, and to wish myself ignorant as others. My faith is no stronger than it was 10 weeks ago. The last of the 7th of Romans seems to describe me as I am. How to perform that which is good I find not?

Mar. 3. Saw in my dream last night, an immense church, or what had the appearance of it, but found on entering that this appearance was delusive, for only a small part of it was appropriated to the uses of a church. The vast remainder was divided into apartments occupied by ministers. The church was empty. Ministers of Christ are where God ought to be. They stand in his place and in his way. They hinder his church from enlarging. And by this want of connection and faith, make the actual church inglorious so that no one comes in. But the church is destined to have her true dimensions, according to the glorious foundation laid by the apostles. As I rose & knelt, remembered that I was an appointed

to be a temple, and only a very small part of one is actually inhabited by the Spirit. I must seek vast, vast measures of the Spirit's influences.

5th In the Conference of Miss. this morning I asked if a native minister of the gospel might not be invited. Objections were taken by almost all. One said that if brought in, they would soon become equal to us, meaning I suppose they would soon consider himself so. I was rather pained by what I saw of their state of mind. We seem to consider ourselves somebody, and to rejoice in a superior position. How should it be otherwise, living as we do?

Have had many precious thoughts to-day. The promises also seemed like angels whom the Lord of Hosts had despatched to draw me to his throne. One was sent then another and another, according as my immense weakness was more and more revealed, more and more were despatched, till of late thousands of these mighty angels were laboring at once to draw me to his throne. And now having succeeded, through the strength God himself gave them, in drawing me thither, they stand about to see God fulfil the end for which this all was, namely, to see him fill me with the Holy Ghost.

All the hosts of heaven are mine, for the Lord of Hosts is mine. If he would give his life to me, he would certainly give me his armies. They would certainly delight to give their strength to him whom God poured out his blood for. All things are mine. The angels are ministering spirits to us. The redemption of this world is the supreme object of their desire, because it is that of Christ's.

Heaven seems to me like a camp-ground. Christ and all his myriads of angels were encamped there temporarily, while unbelief reigns in the world and the church. When faith will lift up her voice like a trumpet, heaven will be raised, the Lord God, our Redeemer will take up his march for the Church

bringing all the powers of heaven with him.

I believe that a prayer has been offered up by a worm of earth this day, that has caused all the shining ranks above to thrill with joy + exultation; because in that prayer was manifested the wonderful power of God in inspiring a polluted wreck of a human heart with faith like that which Peter once expressed, thrilling the heart of the Lord of Hosts with joy, + clutching the promise. Upon this rock will I build my church.

several pages cut out.

They who look for the glorious advent of Christ, are they expecting to behold more glory than I now see? That is the most glorious body which but reveals the perfection of God to his most intelligent creatures, I mean sanctified. Sinners are only to be affected by the signs of wrath and authority. But man is the image of God, regenerate man. In Jesus Christ, even in his recorded life, was the most perfect showing forth of all the fulness of the Godhead. Just so far as we seek something more shining and specious, we are under the influence of God.

I see more glory in the most infinitesimal particle of my body than I ever saw in my entire mental constitution.

Sanctification is according to the truth possessed, not according to miracles. During Christ's life time, the truth was imperfectly possessed, and all Christ's miracles were unable to sanctify, for all that miracles can do is to give authority to its truth. Upon the cross Christ perfected truth; and now, when attested by miracles, it is able to overcome unto the uttermost, - The Saviour's miracles only were efficacious in the minds of those who witnessed them, after his death.

God can do anything in any way, and make anything out of anything; this the processes in my body assure me of

God seems to lay himself out on every creature, to make it ~~profit~~ perfect cost what it may. He acts toward it as though it were his only friend, and he were destined to bless and defend it, whatever injury to others might be involved. We see this manifest in the stings, tusks, venomes &c with which animals are armed. Having seen him give one creature power over another in this way, we go to that other and find that God has acted in the same way towards it, for he has supplied it either with the means of resistance, retaliation & defence, as though its enemies were his. How beautiful and admirable this. And in this way what an amazing field for the exhibition of his manifold powers & wisdom has he thus opened.

I am persuaded that in nothing I am better than the caterpillar, cricket, moth or mosquito. Each of these has God for his God, and so have I. Each of these is utterly nothing without God and so am I. I dont think the intelligent principle in these differs essentially in mine. God has only given to mine a higher habitation, and made a large exhibition of himself in my case. The glorious frowns that men ascribe to the minds of men, are the power of God. I am immediately dependent on God for every act of memory and every act of thought. God is my mind. He gives me thoughts such as I desire, such as my character has a application for. As my desires change, the thoughts change. He gives me the things I like, though it be sin to like it. I cannot perceive that I am anything more than a desiring essence. The faith in God I have, is the operation of God. According to my faith, will be the excellent communications of God to my soul in the way of thoughts, reasonings, remembrances &c. So that I look upon myself as simply a mosquito soul, in a more glorious body, with more glorious communications of God: I delight to look at the little chickens & birds & worms, and think that I am akin to them; they are my bro

ren resisters. I delight to reflect on my own ignorance. Out of these thou-
sand nerves that are as so many highways to my brain, I am
not acquainted with a single one, know not its beginning
middle or end. I am indebted to books for the knowledge
that there is such a thing. I have no more knowledge by exper-
ience with the interior of my own body, than I have with the
interior of the Sun. How to take the image out of my eye, lay
it, it may be the image of a diversified landscape, & by the
whole of it, with all its parts undisordered, on a little nerve,
carry it carefully along that nerve to the brain, and then
deliver it in the shape of thought, of mental perception, - who
is sufficient for this. Did God ever do anything more wonderful
To take the breath as it comes from my lungs, arrest it in my
mouth, and by the conjoint agency of the tongue, teeth, lips,
roof of the mouth, gums and moisture, spin it into language
English, Marathi or other, and send this language to travel
through the pathless air to the ears of another, What miracle
can exceed this. And then to think that my body in all its
parts is perpetually being destroyed, reduced to fluids &
ejected, and perpetually being created. This it seems to me
is far more wonderful than primary creation: A statue
might be made out of water, by letting it freeze; but to made a
statue out of fluid and flowing waters, this were indeed an
exercise of power. Oh the depth of the riches both of the wisdom
and knowledge of God. And oh the depth of my ignorance
and imbecility. And oh the happiness of being thus nece-
ssarily ignorant and insignificant. Surely he that
loseth his life shall save it. He that ceases from the insufficiency
of Gods glory shall find joy unspeakable.

4 pages cut out

Had I been told in December, that I would not reach the blessing sought by the 2nd of April, my heart would have utterly sunk within me, & I should have been tempted to give it up forever. For it would have seemed to me an impossibility to keep alive within me the spirit of desire and prayer and energy for so long a period. Yet how marvellously has God done this enriching my soul to all the way along with gifts & revelations never dreamed of and beyond utterance. Yet while answering each prayer in his own way, there is another answer to each & all, yet in reserve. For I have asked blessings on Zion, not on myself; and there yet remains to be accomplished, the communication to Zion of what I have received.

Apl 4/49 All atoms and particles can only be held in combination by the immediate power of God, for all power belongeth unto him. And as each corpuscle of one body may be reduced to thinnest air, our bodies may be regarded as thinnest air temporarily consolidated by a present Omnipotence. So that my body, in its mass, its form, its solidity and vanity of essences, is an altogether amazing revelation of the power of God.

Apl 10/49. Have this day removed to other quarters, as Satan from the beginning was endeavoring to drive me out of that house. There was a wonderful manifestation of him there I not remember to have ever been in the midst of greater wickedness. I suppose this formed a part of the trial to which it pleased God at this time to subject my faith. But with great thankfulness to God I can testify that the tempter was quite unable to make me swerve a moment from my path, or cease to confide in Him that leadeth me in a way unknown. I am now very agreeably situated, in a little house formerly occupied by some Native members of our Church, where I can walk

the day alone, and at night my companion is a man whom God has made me I trust the means of delivering, and who is I think a child of God, of humble station, but congenial.
Apl 18.

The Love of the Wonderful is deeply implanted in man; was made I think an original element of his constitution by the Creator. And this for an obvious reason. God's name is the Wonderful; and he delights in grand exhibitions of his power and sufficiency; and he has given man a taste for beholding these exhibitions, that there may be this additional bond of union between them. Man's taste for the Wonderful appears in such compositions as the Arabian Nights, - found among all people, and constituency in the case of the majority the most interesting position of their reading. Children always like such reading, and it is only those who have been sobered as it is called, by age and experience, that is by more experience, by not finding in the world any of these supernatural transactions, that lose the taste for them. The Bible is a book of Wonders. And the day will come when God will fill the world with wonders; and all books of fiction will be utterly contemned because of the all-surpassing displays of God's power and wisdom. In prayer this afternoon there came into my mind some fragments of the story of Aladdin and his wonderful lamp. I too have a wonderful Lamp, even the Bible; it came into my hands unsought; ~~but rather has so~~ it does not at first appear more valuable than any other Lamp, but rather less so, and has often been exchanged for a common trifling lamp. But there is a way of using it by virtue of which the highest kind of supernatural power is placed at the bidding of its owner tho' that owner be a poor scapegrace like Aladdin himself. It is the connecting link between

Omnipotence myself. And I prayed that, as by means of it, he obtained the erection in a single night of a magnificent palace, to the utter amazement of the whole city on the following morning, so God would even in this night, cause the New Jerusalem, with her pearly gates & walls of jasper to descend from God out of heaven, having the glory of God, that this city of Bombay might on the morrow be filled with astonishment, and exclaim what hath God wrought. God is more absolutely mine, than any of the genii of fairy tales were ever the servants of those who summoned them. God's glorious resources are mine. What should bound my hopes? Why should I not lay myself out to fill the earth with the revelations of God's glory, never stopping till all have acknowledged Him to be the Wonderful. For his language is, Ask & it shall be given you. Whatsoever ye shall ask I will do it. Ask of me and I will show thee great and mighty things which thou knowest not yet.

19. There never was a time, when my mind was more utterly at sea and in the dark concerning all that is to come upon me. When the Lord will come to me, I do not know; in a day, a week or a month; at morning, noon or night; not only so, but what ~~he~~ will he do by me, what kind of manifestation will be given of his power, that I am quite ignorant; not only so, but I have not the slightest assurance of opinion concerning the people he will first manifest himself to, whether Gentiles, Mussulmans, Catholics, Protestants or Ministers. A baby in the womb is not more separated from its future, than I from mine. But I know that he who brought me out of my mother's womb into a world which proved to be perfectly adapted to the wants, powers, characteristics bestowed on me, will in like manner bring me by the best route in the best way into the new heaven . . . .

new earth which he is about creating by his Spirit.

Who are invisible, who is visible.

To aim for the conversion of the whole world is easier for my mind now, than the giving of a tract once was. Ye shall find rest unto your souls, says Jesus; and this is true, the more entirely we take his yoke upon us. The more we have of his yoke the lighter it is. Before a man has put its finger to it, the mere thought of it is infinitely heavy.

What an infinite, infinite, infinite privelege that I should be permitted to dwell in such a body as this. A spider in a magnificent palace. For this body is filled with all God's fulness. Every atom of it is full of his glory, every motion reveals his perfections. And I am brought in, placed in the seat of honor, and the Lord himself is as one that serveth.

26th I cannot be too deeply impressed with the peculiarity of those providences by which God in his loving kindness has given me privacy, leisure, freedom from care, that I might give myself wholly to prayer. Perhaps there is not another missionary on the face of the earth, so unframmeled. To every man is given a work of some kind or another, at least something to take up his time, and which is honored with the name of work, either touring, teaching, translating, printing, building, studying or something of the kind. But I am, and can scarcely know how, so situated as to be free of any of these obligations. I enjoy as perfect leisure as ever I did in my life, without at the same time having my idleness or it would seem brought under the notice of any of my brethren. One thing that conduces to this, is the fact that no decision has been reached concerning my station, yet this must come from America first. Another thing is the absence of Br. Wood, whose presence in Bombay might work

tend to interrupt my solitary pursuits. Another is, my recent withdrawal from the missionary premises. Another is the commonness and secression of my present mode of life. Another is, the missionary work here is so filled up, and of such few departments that my co-operation is not needed. Another is that I had taken to myself the work of distributing and preaching in the streets; and the impression is that I have only quitted it for a little season. When I consider all this, I discover the hand of God, and feel myself called upon to the exercise of lively gratitude. For if it was necessary that the apostles should have perfect leisure till Pentecost came, it is necessary that I should. But how it behoves me to improve this opportunity so specially and carefully secured for me:

Thursday, May 3 1849. Hear me, my God: In the full expectation that thou art about to answer the prayers, which I have been so long addressing to thee, I would this time under the guidance of the Holy Spirit make a covenant with thee, in relation to the new life into which I am to be introduced. Let me be taught of thee in this matter. Hast thou not inspired me with the thought of it? May it not be made a powerful means of grace to me hereafter. Let me be made distinctly sensible of what thou art calling me to, what is the work thou art giving me to do, what is the entire length and breadth of responsibility laid upon me by thee in the moment thou bestowest the long sought blessing. In other words let me distinctly apprehend the ends for which this blessing is given. In receiving it I am a steward of the manifold grace of God; I am a vessel of mercy freighted by thee for my fellow men, I am an agent of Christ, his ambassador despatched on his business. A steward is instructed as to the uses he should make

funds committed to him. And his instructions are his engagements. To fail in these is to be culpable and untrustworthy. Oh blessed God! I receive this stewardship with all its responsibilities, with great joy, for I have a most deep persuasion of the feasibility to me who treads himself under foot and looks to thee. Let me however remember that I have a nature whose proclivity is fearfully to evil. It is like a great company of mutineers confined under hatches, and they who walk the decks feel intensely the need of watchfulness. Oh Lord I was astonished to find that there was yet so much progress to be made in the doctrine of my own nothingness. I love this doctrine dearly, for I feel that my life is in it. I fall out of heaven, when I fall out of it. If thou wilt, grant me one especial favor, one mark of special kindness, kept habitually alive in me, this sense of my utter helplessness and emptiness. O my own God. What I now covenant to perform, do thou covenant to perform in me. It is by faith in this covenant on thy part, that I draw up this covenant on mine.

I covenant then, from that hour forward world without end, whithersoever thou goest. To walk as he also walked, To be the light of the world as he was the light of the world. To do as he did always those things that please God. To be the reproduction of Jesus Christ. To live as though mankind were only to have the knowledge of Jesus Christ through me. To be the beginning of the New Jerusalem come down of God out of heaven. To be the salt of the earth, and live as though I were a mould into which God were to be cast, in which to receive their everlasting stamp of holiness. To be the truth as Christ was. To feel that a departure from God's will would be as

treasonable and dreadful on my part as it would have been on that of Christ. To be the manifestation of God as Christ was. To be the first born among my brethren of these latter days, as Christ is the first born among all. To give the most advanced Christians, higher conceptions of Christ than they have ever had. To fulfil in my own person all the prophecies relating to the coming of the Son of Man, the Messiah, the Son of God, God, the Lamb of God, the Judge of all things; the Ancient of days, knowing his words, "I am glorified in them."

I covenant moreover to honor the Word of God to the highest ~~degree~~ possible degree. To give each jot and title of it regal authority & dignity. To abase myself in the dust before its least data. To make as much of its least commandments as has been made of its greatest. To urge it upon men as something given to be thoroughly fulfilled, and must be fulfilled.

I covenant to honor and reveal the Holy Spirit in all his glorious fulness. To be the reproduction of the Holy Spirit; to give the Holy Ghost more room in the world for the manifestation of himself, than he has ever had. To give him that surpassing glory which the Scriptures allots to him in these latter days, when it speaks of the manifestation of the Sons of God.

I covenant to honor and make war upon the pride of man, and lay all his glory in the dust, that God alone may be exalted in that day. To tear away the filthy rags of his righteousness; and show him all his ~~nakedness~~ nakedness. I will put the worm and the moth above him. I will make him to loath his own pride more than the flames of hell. I will take his works of pride all out of his own hands, and lay them at the feet of God. I will stain the pride of all great

and the name of every hero, shall be as fire in the mouths of those who have paid homage to heroes. I will efface the [illegible] of man from the title page of all books; from all monuments, from all works reputed to be of man; and show that all things are of Him; through Him and to Him.

I covenant to be poor in Spirit as Christ was, carefully treasuring up the great truth of my own nothingness, and that I only live as God liveth in me, that I can of myself do nothing, that there is none good save one that is God. That as regards spiritual life, as regards doing the will of God, there is in me an absolute destitution of resources. There is no more wisdom, strength, holiness or Love in me, than in a stone; and that to commend me for any of these things were as foolish to commend a stone for them.

I will hate and detest the honor which comes from men, feeling that no man can honor me without robbing God, and I cannot receive it without treason and embezzlement. To fight against this temptation, as against death and hell. I cannot receive the honor of men without receiving their sin. To receive it, to be pleased with it, to desire it, is to make a recantation of all I have yet attained to, and authorize to God to break in sunder every golden promise he has given me.

I covenant to receive and welcome the persecution and contempt of man, and all sufferings whatsoever that it may please God to lay upon me. To bear about in my body the dying of the Lord Jesus, that is, to take up my cross daily and follow him. I covenant to rejoice in sorrow, however he for the good of Zion, may see good to inflict me. I covenant to be happy in God, and give the world evidence that He is my satisfying portion, and that a

storm of brimstone has no power to take away the bliss he gives me. I covenant to be though sorrowful, yet always rejoicing, that men may know the blessed spiritual nature of that heaven into which we are introduced by faith.

I covenant to show the world and maintain with unbending rigidness the very terms of discipleship laid down by Christ. To say to the rich man, one thing thou lackest: and to all, provide not for yourselves treasures on earth. Except a man forsake all that he hath. Let the dead bury the dead. Consider the ravens.

About all things, I covenant to labour with my heart, soul, mind and strength, to redeem the Church from all iniquity, and purify her unto my master a peculiar people, without spot or blemish or any such thing. To combat with every sin in every member, as I have ever combated with my own sins. To consider the redemption of the world as involved in the sanctification of even the obscurest. To tolerate no sin for any earthly consideration whatever. To look upon the church as heaven, and her sin as odious as sin would be in heaven. To regard this as the keystone of this my covenant with God. To look upon every church member, high or low, rich or poor, as a Peter, Paul and John; and labor with them, love them, sweat and agonize for them, suffer and die for them, as Christ did for those. This is the special mission on which Christ has sent me into the world. Oh my God, I beseech thee write this responsibility in me, in letters of living fire. In order that this commission may be perfectly discharged, dwell thou perpetually within me with all thy love and wisdom. By this shall I know that thou art in me of a truth.

To have no personal privilege, no privacy, no time of my own.

To establish Christ's kingdom and the authority of God throughout the world, and cause the whole world to be filled with the knowledge of the glory of God as the waters cover the sea, and perfectly upbuild the new heaven and the new earth wherein dwell its righteousness, and present every man perfect in Christ Jesus.

All this, which is simply one thing, namely serve the Son of God, I covenant to do, by virtue of the covenant God makes with me, that he will be unto me a God, and never leave me nor forsake me.

I have made this covenant with thee by sacrificing is by the sacrifice of thy Son, whose blood is the blood of covenant.

Oh my God, if thou hast taught me to desire that the whole earth be filled with the knowledge of thy glory, haste, haste, haste thee to help me.

? Dec 11/1869. It was needful that the greater part of what I have here covenanted to do should be accomplished before and not after the revelation of this glory in the believer. It was needed that there should be 18½ years of proof, of trial in its severest form: and it was needful, with reference to the consummation of God's purpose in the expected glory, that there should be this putting forth of himself in abundant writing. I have been proud and this world has been proud.

Sabbath, May 6/49. A year ago to-day I received the news of my dear father's death. Where is he now, and how? The mode of life of the departed has become to me the greatest of all mysteries. But it is one that I am not particularly concerned to have revealed. Have been the last week expecting, in consequence of certain evidences of Providence, that the Lord would manifest himself to me. The anticipation ~~seemed~~ became so intense that it seemed it

yesterday, that a disappointment if not insupportable, would cast me into a very horrible pit. I was up praying many times in the night. But as it became evident that my hope was not to be fulfilled, it also became manifest that the Lord was giving me peculiar strength to bear the trial. I enjoy a very good measure of peace to-day. The Lord last December was pleased to put me in a great machine, consisting of innumerable cylinders & wheels & rollers & screws & cranks; such as this paper was manufactured by means of, perhaps; and there I have been ever since, worked and tossed along from one part to another, reducing me down to mere liquid pulp, and subjecting me to immense pressure & severe heat. Every time I come under a new cylinder I think, well I will now be made certainly perfect to do his will. But I am utterly at a loss to know, how much of the process is remaining. While the Lord is thus showing his sovereignty, let him also remember that he is a prayer hearing God; and that it is just as important to give striking and unequivocal proofs of this, as of the other. He has promised that for the elect's sake, the days shall be shortened. He has put the times and seasons in his own power, in order that when the elect pray, he may shorten the days. Within a few months he has shown this, by shortening the 1260 years of Papacy 18 years.

"It is often the case," says Edwards, "when persons begin with much seeming earnestness, that they do it upon a secret dependence that they shall not need to make these efforts very long. They flatter themselves that in a little time they shall obtain what they seek & then they may take their ease. They never consented to seek in this diligent persevering manner, always; but they appointed a time of their own, and sought it in terms of their own fixing.

Resolved to fast more this week, than in any week of my life before, except when I was sick and ate nothing.

May. 4/49. Another monthly concert-day, and the blessing apparently as far off as ever. For some times I have felt that the last month has not been one of any decided marked progress. But to-day a gracious God is showing me, that it has been a month of decided deterioration. I have greatly sinned in not acting upon the instructions given me the last monthly Concert day, regarding the importance of living with all my faculties on the stretch. Though they are not my faculties, merely lent me by him from moment to moment, the necessity is unchanged for the utmost and most unremitting exercise of these in strife with sin, and with whatever is contrary to the glory of God. I say that this instruction so plainly and significantly set before me by the Master at the commencement of the last day, and which rightly carried out would have made the month one of unspeakable profit, has been neglected by me, and in consequence the Spirit has doubtless been grieved, & my soul made barren. It is dreadful to think that in a moment when progress is of such infinite importance, I should have suffered leanness to come into my soul. When I consider the wonderful revelations and blessings of the last 10 days in March, it seems altogether surprising that April should have been so barren and disgraceful a month. For God's object in making known to me those amazing truths was not simply to please my mind and increase my hope, but was mainly no doubt to set before me an array of motives mightily adapted to influence. Those truths contain the motives which doubtless most affect the archangels, and chiefly contribute to keep them stedfast. Those truths, if any thing should make a man terribly afraid to sin and resolutely averse to every thing that could possibly

displeased God, and constrain him to love God with all his heart & strength. If these truths do not keep me from sin, there are no truths will. My sin is as great as the blessings bestowed, & consequently is unsurpassable. I have neglected to live in the present. In the earnestness of my desire for that one thing, my sense of obligation is with regard to the things given, has been faint. In the game of chess which the Holy Spirit is waging with Satan through me, - I correct myself. In all events self has gained some advantages. I have left some unguarded points, and lost some pieces. My obligation is to do with might what my hand findeth to do; and while I seek with all assiduity, self-denial and perseverance, the great blessing which is so pre-eminently desirable, let me feel ~~[illegible]~~ intensely my responsibility to use unto the utter most the blessings God bestows. God certainly did not give me those extra-ordinary discoveries that I might slight them; or cease in anything to deny myself: or be any the less concerned for those I come in contact with. He that dwelleth in love, dwelleth in God and he in him; I have been recreant to this truth. A sense of responsibility is needed even to keep the angels of heaven, angelical. There is not that place in the universe, where danger is not; and the way in which we are kept safe, and our fall made impossible, is by working into the very essence of our being the scene of danger. Let me remember that heaven and earth may pass away, but God will never depart a hair's breadth from his appointed way. I may be on my knees day and night, and yet God will not keep me from sin, or make me acquainted with sin, unless my mind be in a posture of watchfulness. It is something most melancholy that I should be learning so many times, so many times coming back to the same starting point - what a weariness must I be to God!

It is to be remarked that I have not faded the

last month. And I do not remember any real fast that was so attended with a blessing. I have been living well of the bread and water; but seeing I enjoy this as much as people enjoy meats and delicacies, it cannot be called fasting.

A man one day met his sovereign, and taking him to be a new citizen like himself, said, my strongest desire is to put my foot upon the neck of my sovereign. The other immediately threw himself on the ground before him, and said, I am he whom you so hate, I am your sovereign, fulfil your desire; put your foot upon my neck. But the other one shrunk back confounded and exclaimed, "I am a vile wretch, and do not deserve to have such a master, no not to live." We are every moment to choose between God's will and our own; when we choose our own we in fact express a desire to trample on the glory and dominion of our God, and as no will can be carried out without God, we are to regard him as so casting himself down before us.

I desire then to look forward to the month I now enter on, as to one in which I am to make the greatest progress I have yet made. Whether I am to have that blessing or not, rests with the wisdom of God, but I am sure, that this one I may have, if I cherish the suggestion of the Spirit. It is not to be conceived that God will choose the time of my declension to come and fulfil the prayer I have offered. He will choose the time when I am most engaged and strenuous, when self is most in subjection, when there is most difference paid to his will. So that the state of remissness and declension in which I have been, during the past month, has of itself made the fulfilment of my prayers impracticable. It is inquestionable that God is retarded by the degree of deformity and hostility. If it be ~~true~~ that I have retarded the

coming of God, even for a moment, how immeasurable my guilt! how deep should be my convictions.

Probably the holiest man in this world is he who retains keenly and abidingly the sense of his liability to sin. I desire to be that man.

The mischief has been that I have been too ready to take it for granted that the hindrance to this blessing was not in me, but in somebody else. The safest and most hopeful supposition to keep in mind, that the hindrance is all in me.

He is the potter and I am the clay. The process of moulding me to his liking is simply a process of destroying the authority of my own will, restoring that of his own. So that the process of my moulding is impeded, just so far as I do my own will. And it is very certain that I do my own will just so far as I do not greatly strive against it. I have been praying that God might be a sovereign in me, be enthroned in that part of me where the willing is done. But God will not thus reign in me, save as I vehemently endeavor to keep myself out that place. This is God's way. It is one of the dreadful consequences which he has attached to sin, that it shall not in any of its forms be easily subdued. He taught me years ago, that unwatchfulness is itself sin. "I say unto all, watch!" He says "unto all" that shall ever live on this earth; it is implied that no degrees of sanctification exempt from the necessity of obeying this command. It was given with special reference to His coming in these latter days.

Probably in a very great while there has not been a month so barren of new views of the Word of God, — a month in which the Word has been of less profit, yield'd less to me, or given me less enjoyment. I have been to fight shame fallen. I think it has been through not watching

with fleshly lusts. I learn again this day, what fast experience has fully established, that when I fast I think less of it, when I eat to my heart's content. Another thing, I use little near so much time from sleep, for prayer, during the past month as before. The evidences of my degeneracy crowd upon me. Blessed be God, for opening my eyes. Were it not for him, how low would I sink! Whatsoever a man soweth, that shall he also reap. The harvest will be according to the foregoing fruits. I may know what is to come by the way I am on. The fervent, effectual prayer of a righteous man, which while he prays is greatly busied in purifying his life, such prayer is the best seed. In due time he shall reap, if he faint not. If he faint, he shall not reap. I have been negligent of those in whose society I have been cast. I have put off seeking to influence them, in view of a coming hour when influence might be more hopeful. Herein is doubtless an error. I do not think it my duty spontaneously to abstract time from the great business of ~~time~~ prayer, for the purpose of expecting an influence, any more that can be decently avoided; but surely those whom the providence of God brings in my way are to be heartily labored with. To think the contrary, is to think all my past labors in the cause of Christ superfluous and unapproved of God. But if I had not shown myself in some poor sense a workman needing not to be ashamed, is it probable that I should have that prize set before me, which now is? "He meeteth him that rejoiceth and worketh righteousness," rejoiceth in doing God's work, those that remember him in his ways. He that is faithful in that which is least is faithful also in much. Let me now sedulously study to show myself approved unto God, a workman that needeth not to be ashamed. (May 7/1849)

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